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AN

INVESTIGATION

INTO

FREEMASONRY

BY

A JOINT COMMITTEE

OF THE

LEGISLATURE OF MASSACHUSETTS.

PRINTED BY ORDER OF THE

HOUSE OF REPRESENTATIVES.

MARCH, 1834.

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Commonwealth of Massachusetts.

The Joint Committee of the two branches of the General Court, to whom were referred the Memorials of Otis Allyn, Cyrrill Read, and others, of Seekonk, of James Tappan, James Davis, and others, of Glouces-ter, of E. Porter, Leonard Woods, Moses Stuart, Thomas H. Skinner, and others, of Andover, of Benjamin W. Lamb, Newell Withington, and others, of Boston, and of numerous other citizens of this Commonwealth, praying for a full investigation into the nature, language, ceremonies and form of rehearsing extra-judicial oaths in Masonic bodies; and, if found to be such as the Memorialists describe them, that a law may be passed, prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanction of civil oaths in Courts of Justice; and praying, also, for a repeal of the charter granted by this Commonwealth, to the Grand Lodge of Massachusetts—have attended to the duty assigned them, and ask leave to

REPORT:

The Committee are fully impressed with the sacred character of the right, which the people of this Commonwealth, in their Bill of Rights, have retained to them-

selves, of petitioning their Legislature for the redress of grievances. This right has been exercised, in the present instance, by more than eight thousand citizens, in one hundred and twenty Memorials referred to the Committee, complaining of the Institution of Freemasonry as a grievance.

The Committee believe, that the character of the Memorialists, generally, is that of honesty and intelligence, and that therefore their prayer deserves the patient and respectful attention of the Legislature. The Committee are aware, that the objections which have been urged against Freemasonry, have been in various forms attributed to the interested motives of those who are seeking popularity and office. The justice of this imputation, the Committee have the strongest reasons for doubting. Not only are many of the Memorialists well known to be among the most respectable and respected of our citizens, but a portion of them are, by their feelings and pursuits, altogether withdrawn from the political contests of the day. And in reference to that portion of them who are not so withdrawn, it is not readily perceived why those who oppose Freemasonry as a useless and dangerous Institution, are more open to the charge of office seeking, than those are who support it. It is well known that the class of our citizens who oppose it, are a minority, both in this Commonwealth, and in the nation. Those who are seeking earnestly for office, usually possess some portion of that keenness and sagacity, which can scent the trail of office, and direct to the path which promises to secure the object. To suppose that an individual should leave that party which dispenses the offices of the State, or that party which dispenses the offices of the nation, and join a party which has no

offices, either of the nation or of the State, at its disposal; and this too for the mere purpose of obtaining office, at the expense of what he believes to be truth and right, is to suppose a want of common sagacity, which rarely belongs to the seekers of office. To forsake a majority, and go over to a minority, is surely a most unlucky step in office seeking.

It should also be remembered, that a great majority of the opponents of Freemasonry, in this Commonwealth, until recently, acted politically in accordance with that party, which for years constituted the majority of our citizens. But, notwithstanding this general accordance, the opponents of Freemasonry have been pursued with active hostility—in the popular language of the day, with "proscription," by that party with which they had so generally accorded. This hostility has been earnest, uniform, and untiring; pursuing its victims in every form and at every turn, and this simply and solely because they are opposed to Freemasonry. Hence, a degree of bitterness of feeling has been produced between the two parties, which has not been equalled by that between either of these parties and the party friendly to the national administration. It may then be pertinently asked, why, if the charge of dishonest motives be true, have not the opponents of Freemasonry, under cover of this bitter hostility, gone over to the party sustaining the national administration? They would here have found a party possessing most ample patronage in the disposition of offices; and they would have had, politically, a palpable excuse for the act, in the hostility already named. They would have said within themselves—our object is office; we now have a golden opportunity of attaining it, and we greedily seize

it. Was this their course? Though thus goaded, hav they given their adhesion to the party triumphant in th nation? They have not. They have still asserted, wit firmness, the distinctive principle which marks thei public banner, in contempt of the allurements of offic from the nation or the State. A stronger proof of th honesty of a party, could scarcely be given, than suc an adherence to principle, against such temptations The Committee must therefore believe, that the charg made against the Memorialists, of office seeking, is gra tuitous and unfounded.

Believing then that the Memorialists are honest i their opposition to Freemasonry, the Committee were prepared to treat them with respect. At their secon meeting, counsel appeared in behalf of the Memorialists and requested that they would proceed to investigate th nature of Freemasonry, as prayed for in the Memorials Objection was made to this course by a member of th Committee, on the ground that they were not authorize to do this without special instructions. A majority o the Committee, however, believed that their authorit for this was ample. The Memorials had been referre to them in the usual form, without instruction or re striction. They did not perceive why the same cours should not be pursued by themselves, as is pursued by al other Committees on other subjects. If a Memoria should be presented, praying for a road or a bridge in a specified location, and asking the Legislature to inquir whether the public interest would not be promoted b its construction, would the Committee, to which it shoul be referred, be expected to go back to the Legislature and *ask leave* to inquire into the case, preparatory t their report on the Memorial? Such a course, it is be-

lieved, was never taken; and probably, until now, was never thought of. So, if a bank were, by Memorial of respectable citizens, accused of illegal or oppressive practices, and inquiry were requested, to ascertain the truth of the facts, the Committee, to whom the Memorial should be referred, would unquestionably have authority to make such inquiry, either by examining persons offered by the Memorialists in evidence of the mal-practices, or by asking information of such as they should judge capable of affording it. And if the Committee should be unable to obtain the necessary evidence by the voluntary attendance of witnesses, it would be in the ordinary course of such proceedings that they should ask the Legislature to give them the requisite power to send for persons and papers, that the truth or falsehood of the allegations might be fully established. Such is the usual course on other subjects: and why a Masonic corporation should have greater privileges and prerogatives than other corporations, the Committee could not perceive.

The Committee therefore, did not doubt, that they were fully authorized to make the inquiry prayed for in the Memorials. To appoint a Committee merely *to inquire whether inquiry should be made*, seemed to them would have been a most extraordinary measure: and they did not believe that such was the intention, or the legitimate construction of their appointment.

In this belief they were strengthened by a subsequent vote of the House of Representatives. The member who had started this objection in the Committee, having submitted to that branch a motion, intended to restrict the Committee to the single prefatory duty already suggested, the House rejected the motion by a very strong vote. This the Committee received as the sanction of the

House to the correctness of their conclusion respecting the sufficiency of their powers.

Before proceeding to the investigation, respectful written notices were sent to the four officers of the Grand Lodge of Massachusetts, whose names were attached to the Memorial of that body then pending before the General Court, stating the time and place at which the inquiry would be commenced, and inviting them, and all others concerned, to attend the same if they should see fit. Three of the four, it is understood, are citizens of Boston: but neither of them attended, or acknowledged the receipt of the notice. The fourth, the Grand Master, resides at Westford. He acknowledged the receipt of the notice, but alleged that the lateness of its receipt rendered his attendance impossible. He was respectfully informed in reply, that if he would name a day convenient to himself to attend, the Committee would be happy to hold a meeting at that time, would submit to him the minutes of the evidence already taken, and would also desire the deponents to attend again for the purpose of cross-examination. To this reply no answer was or has been received. Public notice of the meetings of the Committee was also given in one of the daily papers of this city. It was sent, as the Committee are informed, to all the other daily papers, and to the Masonic Mirror, but did not appear in either of them.

These steps, in addition to the legal notice given to the Grand Lodge, in November last, that a Memorial would be presented to the General Court, were believed to be due to the cause of truth and impartiality. If, notwithstanding these, the inquiry has had the advantage of the aid of but one party to the question, it is not the fault of the Committee, or of the Memorialists. All was done

which the Committee could do, to obtain the attendance of those who should fairly represent the Masonic fraternity; but without success.

The Committee then proceeded to the investigation; Benjamin F. Hallett, Esq. and Alpheus Bigelow, Jr., Esq. appearing as Counsel in behalf of the Memorialists. They heard Mr. Hallett, in explanation of the wishes of the Memorialists, and received the testimony of such persons as the Counsel produced, aided by written invitations given by the Committee to such individuals as the Counsel requested them to invite. The following persons attended, and were examined, viz: Rev. Charles J. Warren, of Weymouth; Ambrose Kingman, of Reading; William F. Ingalls, of Lynn; Josiah Curtis, of Boston; Herman Atwill, of Concord, and Pliny Merrick, of Worcester, seceding masons; and David L. Child, of Boston, a mason. Benjamin F. Hallett also filed an affidavit of certain facts occurring in Rhode Island. Their testimony is marked D, in the Appendix to this Report.

The only adhering masons, to whom invitations were sent at the request of the Counsel, were the following, viz: Rev. Paul Dean, Benjamin Russell, Esq., Hon. Charles Jackson, Rev. Asa Eaton, Rev. Samuel Barrett, Rev. Sebastian Streeter, Rev. William Cogswell, Francis J. Oliver, Esq., Col. Joseph Jenkins, Col. John P. Bigelow, Robert G. Shaw, Esq., Samuel Howe, Esq., and Hon. Josiah J. Fiske—all residing in Boston, except the last named, and he was at the time in the City. Two of these, Messrs. Dean and Russell, respectfully declined attendance in writing. The others neither attended at the time stated, nor at any of the several subsequent meetings of the Committee, though repeated inquiries were made to ascertain if they were present, especially

after the Senate had refused to grant to the Committee the power to send for persons and papers. Nor was any communication of any description ever received from either of them.

Such being the obstacles in the way of obtaining that full information, which the Committee deemed it their duty, if practicable, to submit to the Legislature, they, on motion of the Counsel for the Memorialists, came unanimously to the conclusion, that the Legislature be requested to give them power to send for persons and papers.

This request the Committee believed to be an ordinary resort of Committees on important subjects, when the necessary testimony cannot be obtained voluntarily. The Committee had seen this power granted repeatedly during the present session, as well as by previous Legislatures, and by Congress. They had seen it granted without opposition, and without a doubt expressed of its entire consistency with our Constitution, and with the reserved rights of the people. The Constitution, indeed, distinctly recognizes the correctness of the proceeding, in the clause which gives to the House the authority to punish every person "who shall assault or arrest, any witness, or other person, ordered to attend the House, in his way in going, or returning."

The Committee therefore, asked of the two Houses this power, never once imagining that objections would be made to it of the character of some of those which were afterwards made. The House promptly granted the request. The Senate, however, refused to concur in the grant. The Committee cannot but regret that much important information, which they had hoped to obtain, was thus placed beyond their reach. They are

therefore, compelled to submit their Report, founded on such information as their limited powers have enabled them to obtain.

This information authorizes, in their opinion, the following conclusions:

First. That Freemasonry is a moral evil; inasmuch as it holds its proceedings shrouded by cautious and almost impenetrable secrecy, and at an hour of darkness, which withdraws its members, unseasonably, from that family circle, which ought to be the first care and the first solace of every good citizen; as it offers temptations in the form of "refreshments," to a departure from that sobriety and temperance, which should mark the character of an intelligent and moral community; as it familiarizes the mind, theoretically at least, to the contemplation of scenes of violence and blood; and especially as some of its rites and ceremonies are offensively sacrilegious, profaning what the community generally religiously respect; thus undermining those sentiments of piety, which are acknowledged to be the very basis and safeguard of morality.

Second. That Freemasonry is a pecuniary evil; inasmuch as it collects from the community, under the false pretences of extensive charity and peculiar science, large amounts of money, which are afterwards chiefly expended in unprofitable entertainments, parades, and trinkets, which, in the language of an eminent departed statesman, "a well-informed savage would blush to wear."

Third. That Freemasonry is a political evil; inasmuch as it is a government claiming existence independent of civil governments, and administering oaths, which, from their number and frequency, tend to impair the binding force of civil oaths—threaten penalties, severe even to

barbarity, and calculated to have an appalling and controlling effect on weak and uninformed minds—and in their tenor conflict with the civil obligations of the citizen, calling on him either to violate the latter in obedience to his Masonic oaths, or to violate his Masonic oaths in obedience to his civil obligations.

On the two first conclusions, the Committee need not enlarge. The duty of the Legislature to protect the pecuniary rights and the good morals of society, is exemplified in the numerous laws restraining theatrical exhibitions, usury, hawking, gaming, lotteries, and various other social evils. As well might offenders against these laws declare, in the face of the Legislature, that they will pursue their practices, "*independently alike of popular will and legal enactment—not of toleration, but of right*," as that such language should be used by the adherents of an Institution producing and threatening so great public injury as the Institution of Freemasonry, under the pretence of charity, science, and religion.

To the third conclusion of the Committee, they cannot do justice, without extending this Report beyond the limits which they would prefer to set. But its great importance, and the character of some of the documents which have been submitted to them, will, they trust, be a sufficient apology.

The Committee believe, that no Institution in this Commonwealth, legally known, or otherwise, can be tolerated on any other principle but that of the public good. All that is not for the public good, must be for public evil, and is therefore a nuisance. There is no such thing in great Institutions, as neutrality in their effects on the public; they must work for good, or for evil.

Our Bill of Rights declares, that "no man, nor corporation, or association of men, have any other title to obtain advantages, or particular and exclusive privileges, distinct from those of the community, than what arises from the consideration of *services rendered to the public.*" If the Masonic Institution can show its title to public gratitude, for services rendered, it should be patronized by the Legislature, chartered, and even pensioned, if necessary. On the other hand, if it be alleged by a respectable portion of our citizens, that it is of deleterious effect, or in any considerable degree injurious to their rights, especially to those of the majority, it would seem to be the special duty of the Legislature, the chosen guardians of the *whole* population, to investigate the subject, and to apply a remedy. In this view, has a Committee been appointed; and they have paid special attention to the supposed political influence of Masonry. The witnesses examined, were closely questioned on this subject; and their answers show, that political influence, and the attainment of office, were among the inducements to join the Institution. They all agreed, that they expected some personal advantage: they were told, as an inducement to join, that such would be the case. This advantage was, in some cases, stated to be commercial, or pecuniary. In either case, it appeared to the Committee, that the Institution works *inequality* among those, between whom no inequality should exist, but that which proceeds from superior industry, or superior attainments.

As evidence of the political bearing of Freemasonry, in our elections, the Committee refer to the papers marked G, in the Appendix.

The organization of Freemasonry, as a distinct Independent Government within our own Government, and beyond the control of the laws of the land, by means of its secrecy, and the oaths and regulations which its subjects are bound to obey, under penalties of death, have occupied much of the attention of the Committee, in connection with the third branch of their inquiry.

In order to present this view of the subject in a definite form, it is necessary to give an outline of the organization of Freemasonry, as the Committee understand it to exist in this country.

There are four grades or orders of Freemasonry, as follows:

1. The three first degrees, including the Master's degree, given in the Blue or SYMBOLICAL LODGES. In each State there is a Grand Lodge, which in itself is an independent body, having legislative, executive, and judicial supremacy over all the subordinate Lodges within its jurisdiction, which is usually confined to the State, but in this State embraces one subordinate Lodge at Saybrook, Demarara. Of the entire supremacy of a Grand Lodge, over the property and persons of the subordinate Lodges, as Masons, the most conclusive proof is given in the By-Laws of the Grand Lodge of Massachusetts, and in the Circular of that Lodge, of June 14, 1826, signed by John Abbot, then, as now, Grand Master, and by other officers, and published in the Boston Masonic Mirror, of September 23d, 1826. The Massachusetts Book of Constitutions [chap. 5, p. 61,] also declares, that "the business of the Grand Lodge, is to transact and settle *all matters* that concern the prosperity of the fraternity in general, or private Lodges and *brethren* in particular."

There is no immediate and direct subjection of a Grand Lodge to any other Grand Lodge, or higher Masonic body; and there is no central power, which, as such, holds the Grand Lodges subordinate to it. Attempts were made, under the sanction of the most eminent Masons, to establish a General Grand Lodge in 1822, but were not carried into effect. Such an organization, however, seems to have been ardently desired by the most distinguished Masons. In an address by Governor Dewitt Clinton, before the Grand Lodge of New York, the 29th of September, 1825, (three years after Mr. Clay's recommendation to establish a General Grand Lodge, had failed,) he says:

"Perhaps a new arrangement of the *supreme authorities*, might be adviseable, by the creation of Provincial or subordinate Grand Lodges, *under a controlling head*, composed of the deputies selected by the different Grand Lodges. There have been two opposing Grand Lodges in England, and I believe in Scotland, and Ireland, and also in South Carolina, New York, and Massachusetts, in consequence of the distinctions of ancient and modern Freemasonry." Mr. Clinton, it would thus seem, proposed to prevent all future schisms of this kind, by creating a Supreme Grand Lodge.

The Grand Lodges of all the States hold regular Masonic correspondence with each other, and sometimes with foreign Grand Lodges, and are all governed by the same general rules, the same oaths, discipline and penalties, which are held as the *Ancient Landmarks*, and which no Grand Lodge, or body of Masons, has power to change or modify. Thus it was shewn to the Committee by extracts from the records of the Grand Lodge of Rhode Island, that all the Grand Lodges were inform-

ed, by that Grand Lodge, of the measures taken by the Legislature to investigate Freemasonry;—that a correspondence was had with them, relative to changing the oaths, so as to conform them to the law passed in Rhode Island against extra-judicial oaths; and that the result of this correspondence was a Resolution adopted by that Grand Lodge, that the oaths could not be changed; consequently they must be administered as heretofore, or not administered at all.

It was also shewn that the Grand Lodge of Massachusetts communicated to the Grand Lodge of Rhode Island, in January, 1827, what is believed to have been the Check degree, or sign, to obviate the disclosures made by William Morgan; and that the Grand Lodge of Rhode Island, in 1832, communicated an Address it had prepared, to the people of Rhode Island, to the Grand Lodge of New York, for its approval; and in May, 1832, received an approval from that body. This correspondence and fellowship with the Grand Lodge of New York has struck the Committee with surprise, because it must have been well known that the Grand Lodge of New York had refused to expel the known and convicted kidnappers of William Morgan, and had contributed money to aid in their escape from justice. Such are the relations of Grand Lodges.

In Massachusetts there are 101 Lodges subordinate to the Grand Lodge, having, in 1827, (as appears by the return of the then Grand Master Abbot) 4312 members. There are also twelve Masonic Districts in the State, in each of which there is a District Deputy Grand Master.

2. The second order is Royal Arch Masonry, comprising four additional degrees, arranged by its Constitution into Lodges and Chapters of Royal Arch Masons in

each State, subordinate to the Grand Chapter of that State; every Grand Chapter being subordinate to the General Grand Chapter of the United States, with a General Grand High Priest at its head. The Grand Chapter in each State is formed of the officers of its subordinate Chapters, and the General Grand Chapter is composed of the officers of the State Grand Chapters, holding its meetings once in three years. The organization and dependance of this order, is complete from a Mark Master's Lodge to the General Grand Chapter. There are supposed to be twelve Chapters subordinate to the Grand Chapter of Massachusetts.

3. A third higher or correlative order is the degrees of KNIGHTHOOD. These are also arranged by a Constitution, into Encampments in each State, subject to the Grand Encampment for that State or District. (Massachusetts and Rhode Island form one Encampment.) The Grand Encampments are subordinate to a General Grand Encampment of Knights Templars, and the appendant orders, for the United States of America, corresponding in form of organization, precisely to the Royal Arch Order. There are supposed to be five subordinate Encampments in this State.

4. The fourth and highest order, comprising what are termed the *ineffable degrees*, comes under the head of the CONSISTORIAL DEGREES, consisting of Lodges, Chapters, Councils, Colleges, Grand Councils, Consistories, and a Supreme Council. Comprised in this order will be found the following Bodies and designations of titles, viz: Grand Colleges of Rites,—Sovereign Princes of Masonry,—Sovereign Chapter of Rose Croix, of the Triple Alliance, (which heads its orders, "IN THE NAME OF THE MOST HOLY AND UNDIVIDED TRINITY,"—Grand

Secretary General of the Holy Empire,—the Masonic Government of the Union,—most illustrious, most valiant sublime Princes of the Royal Secret,—Grand Council of Princes of the Royal Secret,—Sovereign Chapter of Princes Rose Croix, under the distinctive title of LaFayette, sitting in the valley of New York,—Most Potent Sovereign Grand Consistory for the United States of America,—and lastly, the Most Puissant United Grand and Supreme Council of Sovereign Grand Inspectors General of the 33d degree, for the Western Hemisphere, having the sole and absolute control and direction of all bodies of sublime and perfect Masonry, in North, Central and South Americas, &c.

The members of this degree are styled "Royal and Most Illustrious Princes of High Masonry," and the presiding officer has the title of "Most Powerful Sovereign Grand Commander, and Sovereign Grand Inspector General of the 33d degree, for life."

The Grand Consistory dates its proclamations and manifestos in the following magnificent style:

"*To the glory of the Architect of the Universe.*

Ordo ab chao—[order from chaos.]

At the Orient of the most Powerful Sovereign Grand Consistory, of Grand Inspectors General of the 33d Degree, and Princes of the Royal Secret, Supreme Chiefs of Exalted Masonry, of the ancient Scottish rite of Heredon, for the United States of America, under the celestial canopy, at the central point, answering to 40 degrees 41 minutes, north latitude.

Lux ex Tenebris—[light from darkness.]

From the east of the Most High and Powerful Sovereign Grand Consistory, of the Supreme Chiefs of High

Masonry, for the United States of America, &c. Let the rebuilding of the holy edifice, begun under the protection of the Grand Architect of the universe, be conducted to its end, by His blessing our undertaking, &c. &c. &c.

Health, Stability, and Power.

Given under our signs, the seals of our arms, the great seal of Princes of Masonry, and the private seal of the Sovereign Grand Commander, in a place wherein are deposited the greatest treasures, the sight of which fills us with joy, consolation and acknowledgment for every thing that is great and good under the celestial canopy."

One of the Sublime Councils created by this Grand Consistory, exists in this Commonwealth, as appears from the history of the town of Newburyport, by Caleb Cushing, Esq., published in 1826, which says, page 61 : " A Consistory has recently been established at Newburyport, in which all the higher degrees of Masonry are conferred."

There are also in the Commonwealth, eight Councils of Royal and Select Masters, deriving their authority from the Grand Consistory or from the Supreme Council. And in Febuary, 1826, a Grand Council, of *Royal, Select, and Super Excellent Masters*, was formed, to which all the Councils in this State were made subordinate and tributary. [See Masonic Mirror, July 1, 1826.]

From the facts presented to the Committee, they infer, as a matter of estimate, that the different grades of Freemasonry, united together in one Grand Masonic Government, and in operation in this country, forming a direct portion of Freemasonry all over the world, and therefore a branch of what is denominated " THE HOLY EMPIRE," comprise,

1. A Supreme Council, having jurisdiction over North, Central and South Americas, and the West Indies.

2. A Sovereign Grand Consistory for the United States, subject to the above power, and having six or eight subordinate Grand Councils in the different States, and numerous Sovereign Grand Chapters, &c.

3. A General Grand Encampment for the United States, with twelve or fifteen subordinate Grand Encampments in the States, to which some fifty or more Encampments are subject.

4. A General Grand Royal Arch Chapter for the United States, with twenty-four subordinate Grand Chapters, (one in each State,) and probably at least five hundred and fifty Chapters and Lodges, above the third degree.

5. Twenty-five Grand Lodges, with about two thousand subordinate Lodges in the United States. [In 1818, there were 1244 Lodges in seventeen States.] Each Lodge, it is estimated, averages about fifty members, making about 100,000 Masons, who are members of Lodges in the United States.

The relations existing between the different orders and degrees of Masonry, from the highest to the lowest, will be pretty fully developed, in the course of this Report. Among these, one of the most effective is the offices in the higher and lower degrees, simultaneously held by the same persons.

No person can be admitted to any higher degree, until he has first taken all the lower degrees; so that a Sovereign Grand Inspector must also be an Entered Apprentice, and have taken his regular gradation from the first to the thirty-third degree. No member of a lower grade is admitted to the meetings or secrets of any degree

higher than his own, but every Mason of a higher degree is admitted to all the privileges of every degree below his own. The higher bodies, therefore, can at any time control the lower, but the lower have no means of reaching the higher bodies, or influencing their proceedings. This the Committee regard as one of the most alarming and pernicious principles in the organization of the Masonic Government, because it places in the hands of a few irresponsible men, the power of regulating the movements of the whole Masonic body, throughout the world, without the great mass of honest and unsuspecting Masons being at all aware of the direction, which is given to their efforts and proceedings as Masons, or of the invisible Power, which controls them in its secret conclaves, by decrees passing through the hands of sworn agents and subordinates, from the Sovereign Grand Commander of the Supreme Council, seated on his "*Throne*," to the Master of an Entered Apprentice's Lodge.

Every Master Mason swears "to support the Constitution of the Grand Lodge, and the general regulations of Masonry." Every person admitted a Mark Master or Royal Arch Mason, takes an oath as follows: "I do promise and swear, that I will support and maintain the Constitution of the General Grand Chapter of Royal Arch Masons for the United States of America." Every Knight Templar swears to support and maintain the Constitution of the General Grand Encampment of the United States; and every member of the Consistorial Order takes an oath of *submission* to that central power. In no Masonic oath presented to the Committee, is there any reservation made of the Constitution or laws of the land. The principal objection to the South Carolina

Nullification oath was, that it made no reservation in favor of the Constitution of the United States. This objection surely applies much more strongly to Masonic oaths.

The subordinate Lodges pay tribute to their Grand Lodge for Charters and dispensations, and three dollars for every person they initiate, and also eight dollars a year, to the support of the Grand Lodge. The Chapters pay tribute to their Grand Chapter, and the Grand Chapters to the General Grand Chapter. By the second section of its Constitution, "the General Grand Chapter shall have and maintain jurisdiction over all State Grand Chapters, and over Chapters in those States, Districts, *Republics*, or Territories, under the jurisdiction, where there is no Grand Chapter," and shall have authority to suspend the proceedings of State Grand Chapters. The Chapters are to pay to the General Grand Chapters, two dollars for each person who is made a Royal Arch Mason. The Grand Chapters have unlimited power to tax the subordinate Chapters, and to assess such annual sums from their members, as they may think proper.

The same provisions apply to the Constitution of the General Grand Encampment of the United States, and also extend to the different grades and subordinates of the Consistorial Degrees.

This branch of the inquiry, which is comprised in the tenth allegation in the Memorials referred to them, has struck the Committee as being a subject of great importance in its relation to our free institutions; and as rightfully bringing the Masonic organization, as a secret and distinct government, directly under the control of legislative action, as a matter of police regulation, for the security of the government, for the certainty of the admin-

istration of the laws, and for the general welfare. In this point of view, the subject committed to their inquiry goes vastly beyond the mere consideration whether a civil Charter of a single Grand Lodge ought to be repealed; because it shows that the powers of Grand Lodges, and the existence of Masonry in the three first degrees, are the very *least* of the evils connected with the organization and extended power and relations of Freemasonry, as a whole.

In pursuing this inquiry, the Committee mainly rely for their information, on a series of Masonic documents, sustained by Masonic authority, presented in evidence by the Counsel for the Memorialists. These documents, most of which are in manuscript, the Committee have carefully inspected; and from the internal evidence and the facts given in testimony before them, they are entirely satisfied that they are authentic originals, from the archives of the Masonic bodies, whose proceedings are therein contained. With this belief, the Committee will proceed to a developement of their contents, and of the conclusions, in connexion with other evidence, to which they have arrived.

POWERS OF SOVEREIGNTY, *exercised in the formation of Treaties of Alliance, appointing and interchanging Ministers and Representatives, and Diplomatic Correspondence between Supreme Masonic Powers in the United States and in Foreign Countries, from* 1826 *to* 1833.

Under this head, fourteen documents, of the entire authenticity of which the Committee can have no doubt, were presented and examined; of the contents of which, the following is a correct summary, viz:

Correspondence between the National Grand Lodge of Switzerland, and the Supreme Council of the United States, viz:

No. 1. A communication from "the Grand Master of the National Grand Lodge of Switzerland to the Grand Supreme Council of Most Puissant Sovereign Grand Inspectors General, of the thirty-third degree, at the Grand Orient of New York. Safety, strength, union." Dated at Berne, May 1, 1828.

This document refers to "the affecting communication which you" (viz. the Supreme Council of the United States) addressed to the cidevant Grand Orient of Switzerland, on the 31st of October, 1827, which communication was transmitted to "the Most Illustrious Brother, Pierre Lewis de Tavel, of Kruyningen, actual Grand Master of the Freemasonry in the eastern part of Helvetia, and President for life of the National Grand Lodge of Switzerland, sitting at Berne." It thanks the Supreme Council for the information they have given of the prosperous state of the royal art in the United States, and for the documents and papers sent, "persuaded that they

will dawn a new light of great interest to the Lodges within our Masonic jurisdiction."

The Grand Lodge of Switzerland, send to the Supreme Council of the United States, their statutes and process verbal of its institution, which they hope will merit their approbation, "*as it has received that of all the Grand Lodges of Europe.*"

Two Masonic constituent authorities, are stated to be in existence in Switzerland; the Directory of the refined Scottish Rites, sitting at Basle, and the National Grand Lodge at Berne. The latter has no more than ten Lodges under its jurisdiction, and the Directory at Basle nine. The Directory "does not exercise entire sovereignty; it is subordinate to a foreign power, and cannot be considered but as a Provincial Grand Lodge." The former, "following the example of the Grand Lodge of London, over which the Duke of Sussex presides, claims to be recognized as a *sovereign and independent power*, by all the Grand Lodges of Europe." As such it has the power of conferring the higher degrees, but has confined its labors to the three first, or symbolical degrees.

Thus we find Masonry in its highest degrees, in the United States, corresponding with Masonry in the three lowest degrees in Europe, and the latter applying to the former for an approval of its mode of Masonic work.

No. 2.—Is a reply to the above, from "the Most Illustrious Elias Hicks, Sovereign Grand Commander of the Supreme Council, of Grand Inspectors General, of the thirty-third degree, for the United States of America, their Territories and dependencies, sitting at the City of New York; to the Right Worshipful and Illustrious Brother, Pierre Louis de Tavel, de Kruyningen, Grand Master of the National Grand Lodge of Switzerland." It states

that the communication above, and its accompaniments, have been laid before the Supreme Council of Inspectors General—that they are convinced by experience, of the benefits of regular epistolary Masonic intercourse, and the Supreme Council felicitates itself upon adding to the list of its fraternal correspondents, the Grand Lodge of Switzerland. The reports of the names of unworthy members who are to be discountenanced and rejected, is deemed of itself a valuable consideration, for a punctual correspondence, and the most beneficial results are anticipated from the desire to "draw closer the cord which should ever bind the members of the ancient and honorable Fraternity." Notice is given of the departure of "our Most Illustrious Brother, Joseph Cerneau, for his native country, France," (who was Sovereign Grand Commander,)—of the death of Dewitt Clinton, Deputy Grand Commander of the Supreme Council; and of the election of Elias Hicks, as Grand Commander, and other officers.

No. 3.—Is a communication in French, from Joseph Cerneau, Grand Commander, dated "Orient of New York, 9th Masonic month, (November 10th) 1827, giving the Sovereign Grand Consistory of the Supreme Chiefs of High Masonry, for the United States, notice of his intended departure for France, and offering his services with the Grand Orient of France, of which he is an honorary member.

He also informs the Sovereign Grand Consistory, that two years before, he delivered up a Baton (Balustre) of the Most Illustrious Brother, *Hacquet*, resigning his *high office of Representative* of the Sovereign Grand Consistory, to the Grand Orient of France,—that he (Cerneau) nominated in his stead the Most Illustrious Brother, D'

Aumale, then Sovereign Grand Commander of the Supreme Council of France, whose nomination had been accepted by the Consistory, and whose credentials as Ambassador for the Grand Consistory of the United States to the Grand Orient of France, Mr. Cerneau proposes to take to him.

It also appears from this document, that Mr. Cerneau was the Representative of the Grand Orient of France, to the Grand Consistory of the United States; and that, on his departure, he was to nominate one of the members of the Consistory, to replace him in that capacity.

No. 4.—At a meeting of the Grand Consistory, November 10, 1827, the nomination of Lefevre D'Aumale, in place of Germain Hacquet, "*as Representative near the Grand Orient of France*," was accepted; and it was voted to prepare the necessary documents for him.

It also appears from another document, that at a sitting of the Supreme Council of Inspectors General, February 23, 1831, General Lafayette was requested to be the Representative of the Supreme Council of America, *near* the Supreme Council of France, and his diploma was to be forwarded to him. Whether he accepted this diplomatic Masonic station, does not appear. A note from the Count St. Laurent, to the Grand Secretary, dated June 7, 1832, transmits to the latter, by order of Grand Commander Hicks, two letters for Brother Lafayette, and the Supreme Council of France, copied by Mr. C. F., and corrected by Mr. Hicks, of which the Grand Secretary is requested to make clear copies. A note to the Grand Secretary, from Grand Commander Hicks, dated New York, June 16, 1832, urges the preparation of the communication to the Supreme Council of France,

to be forwarded to that power, by the Count St. Laurent,—an immediate dispatch of the documents which can be got ready, being desirable.

No. 5.—Is a document stamped with the arms, and sealed with the seal, of the Supreme Council of the 33d degree for France, under the Celestial vault of the Zenith, answering to the 48° 50' 14" Lat. North, near B. A. to the West of Paris, France, 2d day of the 3d month, (May) A. L. 5830. This document is addressed from "The Sovereign Grand Inspectors General, legally and regularly established in Supreme Council of the 33d degree for France, of the ancient and accepted Scottish Rite, to their illustrious and T. C. Brothers, the Sovereign Grand Inspectors General, forming the Supreme Council of the 33d degree of the ancient and accepted Scottish Rite of the United States of America. T. T. T. Ill. T. T. T. C. C. C. F. F. F. at New York." This document bears every possible mark of authenticity. It is signed as with the original signatures of the Duke de Choiseul, Puissant Sovereign Grand Commander, Count Mutaire, Lieutenant Grand Commander, the Advocate General of the Court of Cassation, Dupin, Gennet, Bellard, and others, and is countersigned by the "*Secretary of the Holy Empire.*"

It appears from this document, that a controversy for Masonic supremacy existed between the Supreme Council of France, and the Grand Orient of France, both claiming the right of exclusive interchange of diplomatic relations with the Supreme Council of America. A Balustre, or document, engraved in common by the Supreme Councils of New York and Charleston, addressed

to the Supreme Council of Thrice Puissant Sovereign Grand Inspectors General of the 33d degree for France, dated May 1, 1827, was deposited at the General Secretaryship in Paris, by Brother Houssement, with the inscription, "the Mason who entrusted me with this deposite, desires to be unknown,"—of which the Grand Orient took possession, and opened a negotiation and correspondence with the Supreme Council of America, claiming to be the only regulators of Masonry in France. The Supreme Council of France deny this power which the Grand Orient assumes, by its Grand College of Rites, to the universal and exclusive jurisdiction of Masonry in France; and complain of the deceitful pretences of the Grand Orient, to turn the Supreme Council of America away from the correspondence of the Supreme Council of France, and engage it in their own. To substantiate the claims of the Supreme Council of France, to the highest Masonic authority in that country, documents were forwarded to the Supreme Council of America, which proved satisfactory, as we find that body subsequently engaged in correspondence with the Supreme Council of France, and appointing a Minister to reside near that Masonic Power.

In the interchange of Ministers or Representatives between high Masonic powers, it appears from these documents, that the Sovereign Grand Consistory of the United States, and the Grand Orient of France, interchanged diplomatic relations, and that the Supreme Council of America, and the Supreme Council of France, did the same,—so that two Masonic bodies in America, had their Ministers *near* two Masonic bodies in France at

the same time. But the Consistory in the United States, is entirely subject to the Supreme Council, which can suspend its functions at pleasure; and the Orient of France appears also to be held as subordinate (though refractory) to the Supreme Council for that kingdom. The Supreme Council of France was instituted in 1804, and "*in* 1821, *was joined with the Supreme Council of America.*"

A treaty of close alliance thus appears to have been formed between these two Masonic Powers, in 1821. The Council for France complain of the efforts of intolerance, and of the most animated and implacable hostilities and persecution, against which, however, their courage, constancy and zeal had prevailed. They send to the American Council, a list of their "solemn decrees, the organization of a Central Grand Lodge, festivals of order, funereal duties, institutions and installations of Lodges and Chapters: acts of every nature,"—but no evidence of *charity.* Among the documents thus forwarded to the American Council, mention is made of a Memorial on the Independence of Masonic Rites; and the Supreme Council of France desires the restoration of "the natural and friendly relations which ought to exist between two parallel bodies of the same order and Rites," and of which the Grand Orient of France, by intercepting the correspondence of the Supreme Council of America, had attempted to deprive them. This document closes, as follows:—"Be assured of it by the n: m: q: v: T: c & a: t: l: h: q: v: T: d:—initials which the Committee cannot pretend to explain.

No. 6.—Is the record of a sitting of the Supreme Council, at the house of the Grand Secretary, No. 442 Greenwich Street, New York, on the 23d day of the

12th Masonic month, (February) 1831, Grand Commander Elias Hicks, Lieutenant Commander Jonathan Schieffelin, Orazio de A. Santangelo, and George Smith, Grand Secretary, present.

At this meeting, Santangelo (a foreigner) presented the reply which he had prepared, (agreeably to a vote at a former meeting,) in answer to the communication received from the Supreme Council of France, which was read and approved. A resolution was afterwards passed, to open a correspondence with General Lafayette, and request him to represent the Supreme Council near the Supreme Council of France.

A further correspondence was held between the two Supreme Councils, as late as the 2d February, 1832, as appears by the record of a sitting of that date, at which Grand Commander Hicks informed his Council that he had received a communication from the Supreme Council of France, with accompanying documents; whereupon the illustrious Brother Santangelo, was requested to prepare an answer, and submit it at the next meeting.

THE FORMATION OF TREATIES OF AMALGAMATION AND ALLIANCE, is a power which seems to have been frequently exercised by the Supreme Councils of Masonry. The Committee have already noticed one instance of it, in the union referred to, as having taken place in 1821, between Masonry in France and America. In another case, all the forms and ceremonies of negotiating and concluding a treaty of alliance between two Sovereign Powers, were regularly observed.

No. 7.—February 23, 1832, at a sitting of the Supreme Council, the Grand Commander Hicks, gave no-

tice of a proposition to him, through the Marquis Santangelo, from "the Most Illustrious Brother Count St. Laurent, Sovereign Grand Commander of the Supreme Council of Terra Firma, Porto Rico, South America, Canary Islands, &c. &c.," to amalgamate his Supreme Council with the Supreme Council of America. A Committee of three was appointed, to *treat* with the Count, by the following Resolution:

"*Resolved*, That a Committee of three be appointed, for the purpose of *treating* with a Committee to be appointed by the Most Illustrious Brother Count St. Laurent, Sovereign Grand Commander of Grand Inspectors General of the 33d degree for Terra Firma, South America, Porto Rico, Canary Islands, &c. &c., *and to form a Treaty*, upon the basis proposed by him, through the Most Illustrious Brother Orazio de Attellas, Marquis Santangelo, to amalgamate his Supreme Council, with that of the United States of America, &c. &c."

This Resolution was communicated to Count St. Laurent, the 25th of February, 1832.

The Treaty referred to in the above Resolution, was drawn up by the Count St. Laurent, in the French language, dated as follows:

"A. M. D. G

Order from Chaos.

"At Heredon, under the Celestial vault of the Zenith, answering to the 40° 40' Lat. North, by 76° 18' 52" Long. West from Paris, this 14th day of 12th month, 5832, and 14 Feb., 1832, of the vulgar Æra—God and my Right."

It is addressed from "M. A. N. A. R. de Jachim de Santa Rose de Rome de St. Laurent, Marquis of St.

Rose, Count of St. Laurent, &c., &c., Sovereign Grand Inspector General of the 33d and last degree of the ancient and accepted Scottish Rite, thrice Puissant Sovereign Grand Commander, *ad vitam*, [for life] of the Supreme Council of the Thrice Puissant Sovereign Grand Inspectors General of the 33d and last degree of the same Rite, for the possessions formerly Spanish, Terra Firma, South America, Canary Isles, Porto Rico, &c., &c., &c."

"To the P. C. and Thrice Illustrious Brother, Marquis de Sant Angelo, Grand Inspector General of the 33d degree of Scottish Rite, ancient and accepted, of the Thrice Puissant Sovereign Grand Inspectors General, of the 33d degree of the same Rite, for the United States, their territories and dependencies, S. S. S."

The Count St. Laurent states that the noble and important *mission* was entrusted to him, of forming the proposed treaty of alliance—that these kinds of union between Masonic Powers of an homogeneous Rite, have often taken place in different parts of the world, and have always produced an effect advantageous to the Order, and protect "the virtuous and peaceable propagators of the most sublime of all human institutions," "Sweden, Germany, Prussia especially, Italy, England, and Scotland, offer examples of the good effects of these unions." His object, he states to be, "to unite by a *Treaty*, and to join in one power," the Supreme Council of America, and that of which he has been Grand Commander, ad vitam, since 1795; by which means the power of the ancient Rite in the New World would be consolidated, and the power and glory of the Supreme Council of the United States, would be propagated in all parts of that vast continent; it being a matter of urgent necessity, to

crush in its very source a schism which had been created in South America, by the formation there of Lodges, Chapters, and Consistories, who resist the lawful authority and acts of the Supreme Council to which they belong. (This apparently, alludes to the Masonic difficulties created in Mexico and South America, when Hon. Joel R. Poinsett, now Deputy General Grand High Priest, of the United States, was Minister there.)

At the request of the Most Illustrious Brother Hicks, the Count accordingly submits his project in writing, to be regularly proposed to the Supreme Council of the United States. The basis of the treaty proposed, is as follows:

1. The union or complete fusion of the two Supreme Councils, to form, hereafter, *only one.*

2. All the Consistories, Colleges, Chapters, and provincial or private Lodges, in the two hemispheres, (North and South America,) who hold their Constitutions from either of the Supreme Councils, entering into this treaty, shall become dependent on the authority of the two united powers, and participate in their correspondence.

3. The Grand Inspectors and other Princes of Masonry, of South America, &c., shall become honorary members of the United Power, as long as they reside out of the seat of the United Power, and *active members*, as soon as they establish themselves within it.

4. The Grand Commander of Terra Firma, South America, &c., shall *abdicate* his authority, in favor of the *reigning* Thrice Puissant Sovereign Grand Commander, and his successors of the Supreme Council of the United States, under the new title of Union; but he shall retain during life, the title and powers of Single Grand Commander adjunct, of the new Power.

5. This new Supreme Council of North, Central, and South Americas, shall, when it thinks proper, delegate its authority, partially to the Powers which it can erect in the new States on the vast continent of America, whose stability it shall judge out of the reach of every political commotion, which could change, modify, or annihilate the Masonic Power!

6. In the decree of the Institution of the Supreme Council of Terra Firma, South America, &c., which was created by the Ancient Supreme Council for Mexico and New Spain, each was to inherit the power of the other, whenever either should become extinct. "The Supreme Council for Mexico and New Spain was entirely given up, in 1790, and the government of the Rite of the Holy Empire, under its authority devolved upon the Supreme Council of Terra Firma, South America, &c., which since then has ably exercised the power of the order, over all the Lodges of the ancient dependence of the Supreme Council defunct." "These countries therefore, [Mexico and New Spain,] under the United Council, will also be comprehended within those of the *Masonic government of the Union.*"

No. 9.—The 12th of March, 1832, the Marquis Santangelo, addressed a note, which appears to be in his hand writing, to his colleagues, Messrs. Smith and Schieffelin, who were with him on the Committee, for the purpose of approving the above treaty, giving his views of said treaty, and desiring them to ask from the Grand Commander an order for the convocation of the Supreme Council to insert the *treaty*, as ratified in its Golden Book, &c." He says he has fulfilled his commission, as he hopes, with some advantage to their sublime institution.

This treaty of union and amalgamation, by which all

the countries of North, Central, and South Americas, Porto Rico, Canary Islands, &c., were placed under the Masonic government of one supreme Power, was fully ratified, as appears by a record of a meeting in June, 1832, of the United Supreme Council of Grand Inspectors General of the 33d degree, for the western hemisphere, assembled in its second sitting on the (blank) day of the fourth Masonic month called Tammuy, (June,) 1832.

The proceedings of the sitting were opened by the Most Puissant Sovereign Grand Commander Elias Hicks, and the Most Puissant Assistant Sovereign Grand Commander the Count de St. Laurent. Present the Most Illustrious Brothers Jonathan Schieffelin, Orazio de A. Santangelo, John Telfair, Mariano Velasquez de la Cadez, Touissant Midy, Joseph Bouchard, and George Smith."

"After the organization of the illustrious body, with the usual ceremonies, the Most Puissant Sovereign Grand Commander ordered the Grand Secretary to read from the GOLDEN BOOK the TREATY under which the United Powers of the late Supreme Council of Grand Inspectors General of the 33d degree for the United States of America, and the late Supreme Council of Grand Inspectors General, &c., for Terra Firma, South America, Porto Rico, Canary Islands, &c., &c., *have been amalgamated together*, so that those Illustrious Brothers present, who have not heard it before, might be enabled to form an opinion of the beneficial results to be anticipated therefrom. The Secretary having read over the *Treaty*, together with the accompanying documents, the Most Illustrious Brothers present, expressed their unanimous approbation," One of those present at this sitting, "congratulated the United Supreme Council, upon the happy

results, and observed that in order to raise a structure worthy of the foundation already laid, it would require the wisdom and perseverance of every Illustrious Brother, and likewise the assistance of a few additional members, that might be selected from the Sovereign Chapter of Princes Rose Croix, under the distinctive title of Triple Alliance." The members selected appear to have been, Thomas Longworth, Aaron R. Thompson, James Herring, [now Secretary of the Grand Lodge of New York,] and John P. Mitchell.

No. 12.—Another document shows the exercise of the powers of this United Council, in the appointment of a Minister or Agent, Plenipotentiary—the same Marquis Santangelo, an Italian, whose name has so frequently been mentioned. It is dated in 1832, purporting to be a copy of the original, countersigned by the "*Grand Secretary General of the Holy Empire.*" The style of this document, is as follows:—"To the terrestrial glory of the Supreme Architect of the Universe, God and my Right—Order from Chaos! From the East of the World, and of the Grand and United Supreme Council for the Western Hemisphere of the Most Powerful Inspectors General of the 33d and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of the Royal and Military Order of the Ancient and Modern Freemasonry, over the two Hemispheres, duly and lawfully established, and congregated under the celestial canopy, at the vertical point of the Zenith, corresponding to the 40° 41' North Latitude, and 3d degree 1' 13" East Longitude from Washington City—We the undersigned, Most Pow. Sov. Gr. Comm. *ad vitam*, Most Pow. Sov. Assistant Gr. Comm. ad vitam, Most Ill. Lieut. Gr. Commanders, Grand Dignitaries and Sov. Grand Inspec. Gen. of the 33d Degree, composing

the aforesaid United Supreme Council,—To our Most Ill. Most valiant Sublime Princes of the Royal Secret, Grand Inspectors General, Commanders, Knights of K. H.—[which is supposed to stand for King of Heaven, or Knight of the Holy Ghost,] Illustrious Princes and Knights, Grand, Ineffable and Sublime Perfect, Free and Accepted Masons, of all degrees of the Royal and Military Order of the ancient and modern Freemasonry, over the two Hemispheres. Health, virtue, union!"

"Know ye, that we hereby declare and certify, that our Most Illustrious and well Beloved Brother, Horatio de Attellas, Marquis de Santangelo, born at Campobasso, Province of Molise, in the Kingdom of Naples, in Italy, the 22d of October, 1774, now citizen of these United States, resident in New York, Past Master of Symbolical Lodges, [viz. Masonry of three degrees,] Sublime Mason of all degrees, Sublime and Valiant Prince of Royal Secret, and Most Powerful Sovereign Grand Inspector Gen. of the Order, &c., who was a member of the ancient and former Supreme Council of the same degree for the U. States, &c, has been, conformably with the Treaty of *Union and Amalgamation*, between that *Power*, and the former Supreme Council of the 33d degree, for the late, or still now Spanish Possessions of Terra Firma, South America, Mexico or New Spain, Canary Islands, Porto Rico, &c. &c. &c., from the one Sea to the other, admitted, acknowledged, proclaimed a member of this United Supreme Council."

The commission thus announced, empowers the said Santangelo, to establish, congregate, superintend, and suspend and dissolve, personally, in the name of the Supreme Council, and under its jurisdiction, subject to its ratification,—"Lodges, Chapters, Councils, Colleges,

Grand Councils and Consistories of Freemasonry, within the whole extent of our territorial jurisdiction, in such States, Republics, Empires or Kingdoms, where no similar regular Bodies have been established."

"And we further invest him with the title and credit of OUR REPRESENTATIVE, *near* all regular and lawfully established Masonic Power, in the Mexican United States, Central and Southern America, &c."

In this capacity, the Supreme Council *request* all Masonic Power of their or any other Masonic Rite; and COMMAND all sublime Princes of the Royal Secret, Knights of K. H., and *Masons of all degrees* to acknowledge and receive him, and promise the same respect to those who present themselves at the doors of their sacred Asylums, furnished with like authentic titles.

Given in Supreme Council, duly convoked and assembled, Anno Mundi 5832, of the Restoration 55, Anno Lucis 5832, and of the Gregorian Æra 1832, the Grand Officers having caused the Grand Seal of the Order to be affixed.

In addition to the original documents of the Supreme Council and Grand Consistory, which were examined by the Committee, four Diplomas of high Masonic Degrees, conferred upon two gentlemen, now residents of the City of Boston, by high Masonic Powers in France, the West Indies, and Ireland, were submitted, by the consent of those gentlemen, to the inspection of the Committee, and their authenticity satisfactorily established. An unwillingness to appear before the Committee voluntarily, alone deprived them of the information that might have been obtained from these two members of high Masonic Bodies, both in Europe and America; and this circumstance furnished one of the reasons that

induced the Committee to apply for authority to send for persons and papers.

One of these Diplomas gives additional evidence of the exercise of the prerogatives of a Sovereign Independent Government, by the Grand Consistory of the United States.

It is in the French language, written and brilliantly engraved on parchment, with emblems of the double headed eagle, surmounted by a *crown*, a personation of immortality, with crowns, crosses, the sword and the mitre, interspersed. It confers upon the individual before referred to, (a native of Newburyport, in Massachusetts, sea captain, and a Sovereign Prince of the Royal Secret,) all the degrees of Philosophical Masonry, from the degree of "SOVEREIGN PONTIFF of the nineteenth degree, to that of the most eminent and final degree of the Sublime Princes of the Royal Secret, of the thirty-second degree inclusive, he having evinced his *submission* and taken his *oath* in conformity with our Statutes, and those of the Sovereign Grand Consistory of the United States of America," before whom, or some other "Sovereign Grand Consistory of Princes," he was required to present himself, in order to cause this degree to be ratified.

This Diploma is dated at Porto Rico, in the City of Mayaguez, (the Spanish West Indies,) the 5th of July, (the Masonic month called Sheret,) in the year 1824, and is signed by F. TERREFORTE, who styles himself,

"WE, Francis Terreforte, member of the Sovereign Chapter of the Royal Secret of the Triple Alliance in the Valley of New York—member of the Sovereign Grand Consistory of the Supreme Chiefs of high Masonry for the United States of America; member of the *Su-*

preme Council of the Grand Inspectors General," (of the thirty-third degree) "and REPRESENTATIVE of SAID GRAND CONSISTORY for the Island of Porto Rico, Sovereign Grand Inspector General of the thirty-third degree; also Founder of the Sovereign Chapter of the Royal Secret of Faith, in the Valley of Mayaguez, and member, Founder and Grand Dignitary of the Sovereign Grand Council of the Sublime Princes of the 32d Royal Secret, for the Island of Porto Rico," who confers this degree, "In the name, and under the *auspices* of the Most Powerful Sovereign Grand Consistory of the Supreme Chiefs of high Masonry, for the United States of America, their territories and dependencies."

A second Diploma, in the French language, dated at Marseilles, in France, 1821, confers upon the same individual, by authority of the Sovereign Chapter of Perfect Sincerity, the title of Sovereign Prince of Perfect Freemasonry of Rose Croix.—So that this person was at the same time a member of the exalted bodies of Masonry in the United States, the West Indies, and France.

The suggestion cannot but present itself, in this connexion of the facilities thus afforded by Freemasonry, to an evasion of the revenue laws of a country. Evidence bearing on this point, was presented to the Committee, in a Masonic correspondence between the Grand Secretary of the American Supreme Council, and a resident of Port au Prince, whose communication, dated Port au Prince, August 5, 1832, acknowledging his recent elevation to the 33d degree, and declaring the pride he feels in belonging to a body of Illustrious Brothers, whose names Fame is sounding in both Hemispheres, has this sentence :—"Your little assortment of fancy goods, was fortunately delivered to me *free of duty.*" (underscored.)

The Committee were also referred to the deposition of Bateman Monro, (as published in the official copy of the Rhode Island Investigation, p. 93,) an adhering Mason, in which he swears, "that he has been a sea captain, and for four years sailed from this country to Havana, with a memorandum of contraband goods, for which he never paid any duty; having made himself known as a Mason, and been aided and assisted in smuggling his goods in the Spanish dominions, by the officers of the Customs, and also by the Governor himself, and the Bishop. By showing himself as a Mason, he has got information what the markets were, and what he could do, and what he could not; and has, through the influence of his Masonry, derived great benefit to himself and owners, and has always made use of his Masonry for that purpose.

Another evidence of these exclusive benefits derived from Masonic ties, which appear to the Committee to be adverse to the enjoyment of equal rights, and to establish peculiar and dangerous relations between citizens of different civil governments, especially in time of war, and in all commercial relations, was presented to the notice of the Committee in the Massachusetts Political Register, for 1814, by William Burdick. Page 186, is this item, "April 8, 1814, six boats, with about 200 men from a British frigate and a brig, laying off Saybrook, Conn., entered the port of Pettipague, and burnt and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, saved her by making it known to the Commander of the British force, that he was a *Freemason*."

A further evidence of the correspondence and diplomatic relations existing between high Masonic powers in this and in foreign countries, is found in a Masonic doc-

ument of high authenticity, published in February, 1814, by order of the Grand Consistory of the United States, signed by E. Hicks, J. Schieffelin and others, now Sovereign Grand Inspectors, &c. In that document it is declared that "immediately on its installation, the Grand Consistory gave notice to the Supreme Masonic Bodies *in Europe, and the West Indies*, to whom it at the same time communicated copies of the patents under which it was formed. These were followed by the most *ample recognition* on the part of *the Supreme Council of France*, an act, sufficient in itself, to outweigh the cavils of all imposters."

It was also voted by the Grand Consistory, "that copies, authenticated in due form, of the report and resolutions, taken thereon, be transmitted, with all possible despatch, to the different bodies corresponding with the Grand Consistory, *in the two hemispheres*, to the Grand Councils of Princes of the Royal Secret, and other bodies under its jurisdiction," &c.

THE INFLUENCE OF FOREIGNERS, *who are Masons, and of Masonic Bodies, composed of Foreigners, in the United States, deriving their Masonic existence from Foreign Masonic Powers, and in conjunction with American Masons,*

appears to the Committee to present matter for grave deliberation, in connexion with the domestic policy and foreign diplomatic relations of our civil government.

One branch of this interesting subject, has already been presented, in the foregoing exhibit of the relations, intercourse, alliances and amalgamations, of Supreme Masonic Powers, in this and in foreign countries. It cannot fail to strike every reflecting mind, that should delicate relations, or actual war, subsist between the United States and France, or either South or Central America, the close alliance that is formed between the Supreme Masonic Powers in all of those countries, the interchange of Ministers or Representatives between them, and the fact that so many foreigners, Marquises, Counts, &c., are active members, and prominent officers of the supreme Masonic bodies, in the United States, furnish the most effective and dangerous secret machinery that could be devised, for betraying the interests of our own country, to a foreign enemy.

For instance, *Joseph Cerneau*, a French Mason, while a resident in this country until 1828, united in his person, the offices of Honorary Member of the Grand Orient of France,—Representative of the Grand Orient of France, near the Grand Consistory of the United States,—Sovereign Grand Commander of the Grand Consistory of the United States, and Sovereign Grand Commander, for

life, of the Supreme Council of America. He left this country in 1828, with a letter missive from the Grand Consistory, copied on parchment, and sealed in the most ample form, fully accrediting him as possessing the entire confidence of the exalted Masonic bodies in the United States; and it is also declared, in the proceedings of the Grand Consistory, Nov. 10, 1829, that this Illustrious Brother (Cerneau) was the *founder* of the Most Potent Grand Consistory of the United States, and that that body entertains a high sense "of his zeal for the interests of the order, more especially in the exalted and perfect degrees which his zeal, perseverance and ability have led him to establish, and contribute to maintain," in the United States.

The Count St. Laurent, another Frenchman, in 1832, was Sovereign Grand Commander of the Supreme Council of Central and South America, afterwards Assistant Grand Commander for life, of the United Supreme Council of North and South America; carrying with him, on his departure for France, confidential communications to the Supreme Council of France, and to the appointed representative of the American Council to the French Council.

Another French Mason, "the Illustrious Brother D' Aumale," was at the same time Sovereign Grand Commander of the Supreme Council of France, and *Representative* and Minister of the Supreme Council of America, to the Grand Orient of France.

The Marquis of Santangelo, who was so active a member of the Supreme Council, and its unlimited representative, throughout the western hemisphere, was an Italian. Moriano Valesquez de la Cadez, Grand Chancellor of the Sovereign Grand Consistory of the United

States, and Grand Secretary of the Council of Sublime Princes, was unquestionably, as his name implies, a Spaniard, as was also Jose Miguel Fernand, member of the Supreme Council. Two other members of that body, Touissant Midy and Joseph Bouchard, must also have been foreigners; so that, out of nine Inspectors who controlled the whole Masonic power in the exalted degrees of Masonry in this country, six were foreigners.

Would it be possible to devise a more ingenious scheme than this to mar our negotiations with foreign powers, or subvert our liberties for their benefit, especially when we consider the oaths that bind Masons of different countries to assist each other, right or wrong; to apprize of approaching danger: to fly to each others relief; to obey all Masonic signs and summonses, and to keep every thing *secret*, under the penalty of death; a penalty which many foreigners are so well skilled in inflicting by secret means."

Take for an illustration, the obligation of a Prince of Jerusalem, which all members of the Grand Consistory, or of a Supreme Council, must have assumed, viz:

"Furthermore, I promise and swear, never to abandon a Masonic Prince in any misfortune or adversity that may befall him; whether in general or single combat, sickness, imprisonment, *or even when condemned to death;* but to aid and assist him, with my counsel, my purse, my friends, and my SWORD."

Nor is this the only position in which the government of "*the Holy Empire*" of Masonry presents itself, as endangering the operations of the civil government, in its relation with foreign powers.

A document in manuscript, in French, the authenticity of which the Committee see no reason to doubt, gives,

substantially, the following view of Masonry. It is called the "Work of Heredon and Royal Secret," (R. + Croix) addressed "to the Chief of the order of Edinburg of Killwinning," by Brother Achille Huet, de Lachelle, Royal Grand Master of the Grand Lodge of the Royal Order of Heredon of Killwinning, for St. Domingo." This Masonic dignitary states that Brother *Morin* established Chapters of the Royal Secret in St. Domingo, about 1788. De Lachelle derived his authority from "the Most Sublime Chief of the Order for all France" He established *at Baltimore*, in Maryland, a Sovereign Grand Chapter, under the title of the Chapter of Truth, at the request of the Potent Brothers, Knights of the Cape, who had sought refuge in Baltimore, in consequence of the troubles of the revolution in St. Domingo. The Sovereign Chief of the Order for France, had been first applied to, but he referred them back to the Provincial Chapter. Huet de Lachelle (the Grand Master) was himself driven to the United States, by the troubles of the colony, and passed eight months in the United States. During his residence there, he established at *New York*, an Anglo-American Sovereign Grand Chapter, under the title of the Chosen Friends, of which Brother Van-den Brock was President—also, in the same city, another Sovereign Chapter of France, under the denomination of Triple Union, of which Chalon Dayral was President. At the Orient of *Philadelphia*, he established two more Sovereign Chapters; one from members of the Chapter of Truth, of the Cape, under the name of *Truth and Union*, Bizoriard, President—the same that has since been in operation at the Cape; the other was the Lodge of Amenity and Candour, Gauvin, President. All these Sovereign Chapters, appointed de Lachelle Ambassador, by letters

of delegation, to the Sovereign Chief of the Order of Killwinning, of Edinburg, to the Sovereign Grand Provincial Chapter of France, sitting at Rouen, and to the Grand Orient of France. He went to France on this mission, in 1798, and delivered his documents to Matheu, Grand Master of the Grand Lodge at Rouen. Soon after, he returned to St. Domingo, and found Chapters established there, by the foreign Grand Orients of Charleston, Philadelphia and Marseilles. These several Chapters were required to acknowledge the Grand Orient of France, as their head. In 1803, a Grand Provincial Lodge of the Ancient Rite, was established, at the Orient of Port au Prince, by the Thrice Illustrious Grand Orient of PENNSYLVANIA. DeLachelle installed the officers in 1805.

Such is the history of Freemasonry in St. Domingo, in connexion with which, (the Committee are given to understand, but have no positive evidence of the fact,) an African General Grand Lodge now exists, in Boston, deriving its charter from a Masonic Body in Hayti; so that if this be the fact, Masonry of all *colors*, as well as grades, has the same origin and action.

The Committee cannot but be impressed deeply with the dangerous tendency to our Government, of a secret Institution, by means of which a fugitive foreigner, in this single instance, has established *five* secret Masonic bodies, composed of fugitive aliens, in three of our principal cities, and has been delegated by them their Secret Agent and Minister to Masonic Powers in France, Great Britain, and the West Indies.

PREROGATIVES OF THE SUPREME COUNCIL, *and the exercise of Powers of Sovereignty over subordinate Masonic Bodies.*

Masonic *Prerogatives* seem to imply the exercise of some inherent right of Sovereignty claimed by Independent Masonic bodies. The term *Prerogative*, legally applies only to kingly attributes. "It is a word of large extent, including the rights which by law the King hath, as chief of the kingdom, and as entrusted with the execution of the laws. It can only be applied to those rights which the King enjoys alone, in contradistinction to others, and not to those which he enjoys in common with any of his subjects."—[Jacob's Law Dictionary.]

The Grand Lodge of this State, in its Memorial surrendering its Charter, declares it has "relinquished none of its Masonic attributes or *prerogatives*, which it claims to hold and exercise, independently alike of popular will and legal enactment." By the By-Laws of this Grand Lodge, chap. 1, sec. 1, it is declared, "that the powers and *prerogatives* of this Grand Lodge, imply its *original* privileges and authority, and extend to the *government* and regulations of the concerns of Freemasonry in the Lodges under its jurisdiction. The Grand Master also has his prerogatives secured to him by a special section.

The Constitution of the Grand Lodge of Rhode Island, asserts the same prerogatives, and that it never has been disputed that Grand Lodges have an inherent power as the representatives of all the Fraternity, with Legislative authority in their respective jurisdictions.

Such are the powers claimed and exercised, by the

lowest central power known in the Masonic Government—the Grand Lodges.

The higher Masonic Powers, claim correspondingly high prerogatives.

The Supreme Council of Sovereign Grand Inspectors, exercise all the attributes and *prerogatives* of Sovereignty. They enact laws, and impose oaths, the penalty for a violation of which is death. They maintain all the high diplomatic relations of Independent Sovereign States and Empires. One Supreme head of this Central Power, who holds the office *for life*, *abdicates*, and another *reigns* in his stead, in the language of the documents of the Supreme Council. Thus, we find, that in November, 1827, Grand Commander Cerneau, being about to return to France, his native country, in his Sovereign capacity nominated Elias Hicks, as his successor in that office, and he was appointed accordingly, to hold it for life, being "duly *proclaimed*" as Sovereign Grand Commander.

At the same sitting, the Supreme Council "conferred upon the Illustrious Brother Dewitt Clinton, the dignity of Honorary *Sovereign* Grand Commander."

The Supreme Council exercises the Sovereign power of creating and suspending, at pleasure, the Sovereign Grand Consistory, Sovereign Grand Chapter, Councils, &c., &c. In a document before us, the Sovereign Grand Consistory for the United States of America, was arraigned before the Supreme Council, in 1827, for an attempt (among other charges enumerated) "to place on the *Throne*, a Sovereign Prince, not entitled to that dignity," and upon this arraignment, the Supreme Council "resolved, that the high *Prerogatives*, vested by the General Regulations of the Order, and the immemorial

recognition of all *legitimate Princes*, in the Supreme Council, may and ought to be interposed and exercised in all cases, when the honor, dignity and reputation of the respective Grades of Exalted Masonry, are in anywise assailed, threatened or exposed." That a disregard of the general regulations of the Order, or its special ordinances, is calculated to lessen its respectability, and pervert its objects; wherefore, it was declared, "that the Sovereign Grand Consistory for the United States of America,—the Grand Council of Princes of the Royal Secret for the State of New York,—and the Sovereign Chapter of Princes Rose Croix, under the distinctive title of Lafayette, sitting in the Valley of New York,—have forfeited the confidence of this Supreme Council of Grand Inspectors General;" and therefore, it was "*ordered*, that the powers vested in, and exercised by these respective Bodies, be, and the same are hereby severally and respectively *suspended*, during the *pleasure* of the Supreme Council." It was also ordered, that a copy of this *decree* be communicated to the delinquents, and also to every Chapter or Council, created by and under the authority of the said Grand Consistory, enjoining upon them, until further instructed by the Supreme Council, to make report of their proceedings, and confine their correspondence to the Grand Secretary of the Supreme Council. "Ordered, that the Grand Secretary see the preceding *decree* carried into effect."

This decree was attempted to be resisted, by Oliver M. Lowndes, as President of the Grand Council of Sublime Princes, and there is a long correspondence between him and the Supreme Council, on this subject, in which he, at first refused to deliver up his records for inspection. The Supreme Council declare that his attempt to ques-

tion their power, and his presuming to arraign the conduct of his superiors, sets an example of insubordination and resistance, totally at variance with the first principles of Freemasonry, and subversive of the *submission*, forcibly binding upon the Sovereign Princes of this sublime Order; and the Supreme Council is compelled by this conduct to enforce its decree, by the exercise of that authority, with which it is constitutionally armed!—but, believing that all the members of the Grand Council, have not participated in the irregularities with which it is charged, or sanctioned the *contumacious* conduct of its presiding officer, they are unwilling to confound the innocent with the guilty—and before proceeding to measures which the exigency of the case may seem to require, for the restoration of order, and *submission*, the Supreme Council *decrees*—"that an extraordinary sitting shall be held, to receive from the members of the said Grand Council, their INDIVIDUAL SUBMISSION to the authority of this Supreme Council."!

No other subordinate, except Mr. Lowndes, presumed to call the decree in question, as it appears, and it would also seem that his submission, as well as that of all the refractory subjects of the Supreme Council, was speedily tendered to that High Power. That the Supreme Council were in earnest in asserting this *prerogative*, is evident from the fact, that under date of January 10, 1828, the decree suspending the Grand Consistory, was sent to Dewitt Clinton, then Sovereign Grand Commander of the M. P. Sovereign Grand Consistory of the United States of America, and Honorary and Deputy Grand Commander of the Supreme Council itself.

The high standing of Dewitt Clinton, as a Mason, would have prevented the exercise of any control over

him, as such, which was not clearly established by the laws of Masonry. Mr. Clinton died suddenly the 11th of February, 1823, soon after the decree was communicated to him; but there is no evidence that either he, or the Grand Consistory denied the supreme allegiance which was claimed from them by the Supreme Council.

In addition to the high prerogative of interchanging Ministers or Representatives, with foreign parallel Masonic Powers, as exercised both by the Supreme Council and the Grand Consistory, they both have their Inspectors and Representatives in the States, as seems proved by a communication of May 19th, 1832, from Sovereign Commander Hicks to Secretary Smith, inquiring if any report has been received from Brother White, Grand Inspector General of the 33d degree, and *Representative of the Grand Consistory*, for the State of New Hampshire, of his proceedings in that capacity; and also inquiring when Brother White was made an Inspector, and whether the names of Robert Smith, Elisha C. Crane, or John Cristie, are to be found as having been made by him and *paid fees.*

This fact shows that every Mason who is admitted to the Consistorial degrees, as member of a Council, established in any State, is obliged to pay tribute to the great Central Supreme Power of that Order, sitting at New York.

In the Boston Masonic Mirror of July 1, 1826, among the lists of officers of Masonic bodies, appears the name of M. E. *Joseph W. White*, of Portsmouth, Grand King of the Grand Royal Arch Chapter of New Hampshire; and in the same paper, in the list of officers of Dewitt Clinton Encampment of Knights Templars, in Hopkinton, New Hampshire, appears—"Most Eminent Sir Joseph

W. White, Grand Commander." This is undoubtedly the same "Brother White" who was the Representative of the Grand Consistory *for* New Hampshire, in 1832.

There is also evidence which satisfies the Committee, that the Supreme Council exercised its "prerogative," by appointing a Minister or Representative for the State of Massachusetts. The existence of a Consistory at Newburyport, established in 1826, is proved by Mr. Cushing's history of that town as before cited. It is also shown, by the Masonic Mirror of July 1, 1826, that the following Councils then existed in this State, viz. Medfield, Boston, Brimfield, Sutton, Salem, Wilkinsonville and Springfield, all of whom must have derived their existence from warrants, conferred by a Sovereign Grand Inspector General, acting by the authority of the Supreme Council.

The Masonic Mirror of Nov. 19, 1825, states that Hiram Council, in Worcester County, had recently been established "by a warrant from the Sovereign Grand Inspector General, of the American Supreme Council of the 33d degree," and that this was "an Order of Masonry recently introduced into this country." The Mirror of January 14, 1826, contains the following article:

"*Royal and Select Masters.*—An Independent Council of Royal and Select Masters, called Brimfield Council, has been recently established at Brimfield, in the County of Hampden, BY A WARRANT FROM THE SOVEREIGN GRAND INSPECTOR GENERAL OF THE AMERICAN SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE." Then follows the names of the Thrice Illustrious Grand Master Eben. Knight, Deputy Illustrious Grand Master Ezra Perry, Jr., &c., &c., from whom, or other gentlemen connected with the Consistorial Order of Masonry in this Common-

wealth, the Committee would have been pleased to have received information, as to its subordinate relation to higher and extraneous Masonic powers, had the authority to send for persons and papers, been conferred on them.

The *prerogatives* of Councils and Grand Councils, are of an extensive nature, in the Masonic government. The Masonic Mirror, above quoted, says, "This Order is considered the summit of ancient Masonry, and is conferred only on Royal Arch Masons, who have taken all the preceding degrees. While it inculcates silence and *secrecy*, as cardinal virtues, it divulges to the Christian that he is indebted to Masonry for the preservation of much of the scriptures."

"Hail Masonry Divine!
Glory of ages—shine;
Long may'st thou *reign:*
Where e'er thy Councils stand,
May they have *great command,*
And ever grace the land;
Thou art *divine.*"

If such be the fact, the Committee cannot but regret, that distinguished Masons, who were invited to appear before them, should have declined embracing so favorable an opportunity to have shown the *divine* origin of their Order, and the indebtedness of Christianity to it for so invaluable a blessing as the *preservation of the holy Scriptures.*

The Committee might adduce very numerous authorities to which their attention has been called, of the high Prerogatives exercised by Masonic Bodies. A manifesto published by order of the Grand Lodge of Pennsylvania, in 1822, claims "an entire SOVEREIGNTY, and an inherent right in a Grand Lodge, to punish a disobedient subordinate, *even to severity.*" "Every Master Mason

is bound by the strongest ties that human ingenuity, under the blessing of Providence, has yet devised, to maintain and support" the principles of the Masonic government, says Grand Master Randall, of Pennsylvania.

The Grand Lodge of this State, by its By-Laws, exercises supreme power over all the Lodges in the State. It can create or annul them at pleasure, and holds the entire control of all their real estate which must be assigned to the Grand Lodge, upon its own terms; and whenever the charter of a subordinate Lodge is forfeited, all its personal estate is transferred to the control of the Grand Lodge. Grand Master Benjamin Russell, of this State, in a deposition given in a case before the Supreme Court of Rhode Island, in 1825, says, "all Masons swear upon the Holy Writings, to support the Constitution and By-Laws of the Grand Lodge, and to *submit* to *all its awards* and *decisions*, in *all Masonic concerns*."

The "Prerogative" of even a subordinate Lodge has, in some instances, been extended, so as, in effect, to deprive a Mason of his right to a trial by Jury—each Mason being sworn to obey the By-Laws.

It was in evidence before the Committee, that a By-Law of a Lodge in Rhode Island, punished with *expulsion*, any member who should go to law, and refuse to submit his disputes to a reference of Masons, and to *abide* by their decision. Cases must inevitably occur, where a humble individual, in a question of property against a high Masonic Dignitary, of great influence, must be sacrificed by being compelled to resort to a secret tribunal, instead of the laws of the land, for redress; for he is compelled to submit to a Masonic reference his whole property, or to violate his oath and be expelled, if he prefers a Jury.

In another Masonic document, printed by order of the "Most Potent Sovereign Grand Consistory of the United States," &c., at New York, 28th February, 1814, the high *Prerogatives* of that Power are asserted, against the denunciations of a pretended Supreme Council at Charleston, South Carolina, established by one De la Motta, a native of St. Croix, but declared to be an irregular Masonic Body. This missive of the Grand Consistory, published in 1814, is signed by Jonathan Schieffelin, Elias Hicks, Joseph Bouchard, and Francis Dubuar, the same individuals who were the principal officers and members of the Supreme Council of Sovereign Grand Inspectors, from 1826 to 1833, exercising, in that right, supreme control over the Grand Consistory. The Prerogative of the Grand Consistory, as asserted in this authentic document, is as follows:—"Its inherent power is the fullest warrant for the extent of its jurisdiction, recognized as at least *co-extensive with the limits of the nation where it is established.*" "Men distinguished in the annals of our Order, have received from it constitutions for the establishment of exalted Bodies, in various parts of the United States."

In another authentic Masonic document, the charter granted by the Grand Consistory of the United States, in 1813, establishing a "Grand Council of the Sublime Princes of the Royal Secret, for the State of Rhode Island," (signed by Joseph Cerneau, Grand Commander,) it is stated, that a Petition from sundry high Masons in Rhode Island, was addressed to the Grand Consistory, "*accompanied* BY AN OATH OF SUBMISSION," and "recommended by our Most Illustrious Brother, John A. Shaw, our Deputy General Inspector for the said State,"—thus furnishing evidence that the Grand Con-

sistory and the Supreme Council have, or have had, accredited Ministers or Representatives, residing in the States of New Hampshire, Massachusetts, and Rhode Island.

The Consistory, or Grand Council of Sublime Princes, established at Newburyport, in this State, in 1826, must hold the same charter, it is inferred, as that held by the like body in Rhode Island, and which is still in existence there, as appears by the investigation before the Legislature of that State.

The Newburyport Consistory, therefore, must have received a copy of the *decree* of the Supreme Council, issued in 1827, suspending the functions of the Grand Consistory, &c., and ordering all the subordinate Councils to make report, and confine their correspondence to the Grand Secretary of the Supreme Council.

Had the Honorable Senate seen fit to confer on the Committee the powers asked for, this important branch of the inquiry, touching the Masonic government, might have been more fully developed. The Committee are now left to the plain import and inferences, derived from the documents and the voluntary evidence before them, in the use of which, they have endeavored to exercise every reasonable precaution, against the admission of any thing of a doubtful authenticity.

By the charter of the Rhode Island Council, it appears that the Grand Consistory was regularly constituted, by constitutional patents, in 1807. These patents, it is presumed, were derived from France, as is testified by Stephen Deblois, p. 141, of the Rhode Island Investigation.

Nicholas G. Boss, another Masonic witness, in said Investigation, (p. 132,) testifies, that "In 1761, the Grand Consistory convened at Paris, when authority was given

to Stephen *Morin*, to found and establish the higher degrees in the New World." "In 1763," says Mr. Boss, "Moses M. Hays arrived in this country, with authority from Morin, to establish them, he being appointed Deputy Grand Inspector General. In 1780, Hays visited Newport, Rhode Island, and conferred these degrees to the 33d, on several persons who were Master Masons," among other Moses Seixes, a Jew, afterwards Master of the Grand Lodge of Rhode Island. In 1811, the authority to confer the higher degrees of Masonry in Rhode Island, was lost by the death of Moses Seixas, and the Masons of Rhode Island then obtained authority from New York, to establish a Consistory in Newport. The Consistory at that time, says Mr. Boss, gave the degrees of Knighthood, there being no Encampment here. Afterwards this power was transferred to the Grand Encampment of New England. This shows the intimate connexion between Encampments and Consistories.

The object of establishing the Sublime Council, or Consistory, in Rhode Island, is asserted in the Charter, to be "that it is necessary the Masonic authority *should be concentrated in one single spot, within the said state.*"

The Consistory in Rhode Island, was in existence in 1832, as is testified by a member of it, in the Rhode Island Investigation, p. 144. It has the power, by its patent, of "initiating Master Masons to all the degrees, grades and Knighthood of Perfection, and of PHILOSOPHICAL MASONRY, up to, and including the 32d degree," and of establishing Councils, Colleges, &c., in Rhode Island.

The Boston Masonic Mirror, of May 28, 1825, edited by the present Secretary of the Grand Lodge of this State, (Mr. Charles W. Moore,) fully recognizes the

regular Masonic existence of the Supreme Council of Grand Inspectors, and states that a Consistory of Sublime Princes of the Royal Secret was established in the State of New York, by that Supreme Council, to be holden in the City of Albany.

As a further evidence of the foreign derivative powers, and the diplomatic relations, of Masonic Powers, in this and foreign countries, the same Boston Mirror, of May 28, 1825, says, that the first Grand Lodge of Perfection, ever established in this country, was founded in Albany, by Henry Andrew Frankein, Illustrious Deputy Sovereign Grand Inspector General under Frederick, King of Prussia, in 1767. This Lodge was revived in 1821, under the appellation of Delta Lodge of Perfection. "Their authority was last year (1824) formally recognized by the Supreme Council of Sovereign Grand Inspectors General of the 33d degree, in the United States of America."

The Mirror of Saturday, May 7, 1825, publishes a list of the "Officers of the Supreme Council of Sovereign Inspectors General of the 33d degree, in the United States of America."

The Committee will notice but one other document, referring to Masonic prerogative. At one of the sittings of the Supreme Council, in 1828, allusion is made to the efforts of that Body, to guard the Masonic Fraternity against fraud, both in its "*Supreme capacity*, and in its *Legislative character*, as a Grand Consistory." The Supreme Council also claims to have the sole and *absolute* control and direction of all Bodies of sublime and perfect Masonry in the United States, their territories and dependencies; and "in order that the Fraternity may know that all pretensions to the right of conferring any

of the degrees of perfect and sublime Masonry, within the United States, by any constituted body or individual Mason, not deriving its or his authority from this Supreme Council, or some of its co-relative Bodies or Agents, is contrary to, and in open violation of the *statutes*, laws and general regulations of sublime, exalted and philosophical Masonry; and, at the same time, that they may know what individuals and Bodies are constitutionally vested with such authority within this jurisdiction, *Resolved*, that the last *Tableau*, containing a list of all the authorized Bodies of sublime and perfect Masonry in the United States of America, and of the *duly patented and recognized* REPRESENTATIVES of this Supreme Council, in said United States, their territories and dependencies, be forthwith transmitted, together with a copy of the foregoing proceedings, to the several GRAND LODGES and governing Masonic Bodies, in the United States, for the benefit and security, by general dissemination, of the individual Brethren within their respective jurisdictions."

Here we discover a direct communication subsisting between the Supreme Council, and the Grand Lodge of each State.

It also appears, that the Resolutions and Report, adopted by the Grand Consistory in New York, in 1813, were forwarded to some, if not all of the Grand Lodges, and that the Grand Consistory addressed a communication giving notice of its establishment, to the Grand Lodge of the State of New York.

It is a somewhat striking coincidence in the Masonic Government, that St. John's Grand Lodge in Massachusetts, established the first Lodges in New York, and the Supreme Council in New York established the Councils

in Massachusetts; so that Massachusetts has given the lower degrees to New York, and New York bestowed the higher upon Massachusetts. The intimate relation between these and all the intermediate orders is shown, by the record of proceedings of the Rose Croix Chapter of Triple Alliance, and the Grand Council of Sublime Princes in New York, in 1819, from which it appears, that on the 4th of June, Chester Griswold, then Grand Master of Masons of the State of Ohio, who had received the degrees as far as Prince Rose Croix, was admitted to the degrees of Perfect Master, Elect of Nine, G. E. Scottish Rite, Knight of the East, Prince of Jerusalem, Sovereign Prince of Rose Croix, and Prince of the Royal Secret, the 32d degree.

In another instance, as is shown in the Appendix, (letter G,) in the years 1825, 6, and 7, Dewitt Clinton was at the head of every grade of Masons, from Honorary Sovereign Commander of the Sublime Council, to Grand Master of a Grand Lodge. So in this State, the Rev. Paul Dean has been Chaplain of the Grand Lodge, Grand Captain of the Grand Council, and General Grand King of the United States. Abraham A. Dame has held the offices of Most Illustrious Grand Master of the Grand Council, Grand Warden of the Grand Encampment, Grand Treasurer of the Grand Chapter, and Grand Warden of the Grand Lodge. At this time, (as appears by the Register of 1834,) Abraham A. Dame, Esq., of Boston, holds high Masonic offices in all the four orders, or gradations of Masonry—viz: he is "Most Illustrious Grand Master of the Grand Council of Royal and Select Masters, for the Commonwealth of Massachusetts,"—also, Eminent Deputy Grand Master or Commander, of the Grand Encampment of Knight Templars,

for Massachusetts and Rhode Island—also, Grand Treasurer of the Grand Royal Arch Chapter of Massachusetts —and also, Deputy Grand Master (the second officer,) of the GRAND LODGE of Massachusetts.

Edward A. Raymond, of Boston, is at this time, Grand Marshal of the Grand Lodge, Grand KING of the Grand Chapter, and Grand Master or Commander in Chief, of the Grand Encampment of Knight Templars for Massachusetts and Rhode Island. Thomas Power was at the same time Secretary of the Grand Lodge, and Grand Warden of the Grand Encampment. John Abbot was Grand Master of Massachusetts in 1826, and at the same time General Grand Secretary of the General Grand Chapter of the United States. Elias Hicks was Secretary of the Grand Lodge of New York, and an officer of the Grand Consistory and Supreme Council, at the same time. In 1832, James Herring was Secretary of the Grand Lodge of New York, General Grand Secretary of the General Grand Chapter of the United States, Grand Recorder of the General Grand Encampment, and a Sovereign Inspector General of the 33d degree.

Innumerable instances of this kind might be adduced, showing that the higher Masonic Bodies can always control the lower by means of individuals simultaneously holding offices, and acting as members in all the Masonic bodies.

The Committee have by no means exhausted the materials that would illustrate this branch of the subject; but they are admonished of the necessity of proceeding to other portions of it.

If the Institution of Freemasonry is such as it is here presented to the consideration of the Legislature, it seems

to the Committee, that the most effectual mode of legislation, for preventing its further extension among us, would be the passage of an Act distinctly prohibiting the administration of Masonic oaths, and ensuring the enforcement of such an Act, by requiring an annual exhibit of those who are members, or have been admitted into this Secret Association.

To show that such a law is required for the public good, and the public morals, and can alone effect the object, in conjunction with public opinion, in gradually removing this dangerous Institution from among us, the Committee ask leave, in conclusion, to present the following as the results to which they have arrived, from the information it has been in their power to obtain.

First.—That the only valuable object which could have been accomplished by Freemasonry in this country, so long as it adhered to the "Ancient Landmarks," is charitable distributions; but that it has totally failed in this respect. On this point the Committee were extremely desirous of receiving more light. Their conclusion is drawn from the exhibit given in the Appendix, (marked D,) and from the Constitutions and By-laws of the Grand Lodge. By the Constitutions of Masonry, no person can be a member, who is not of hale and entire limbs, when admitted; with an estate, office, trade, or some visible way of acquiring a livelihood, so as not only to earn what is sufficient for *himself* and *family*, but something to spare for charity, and *supporting the dignity of the Royal Craft!* [Mass. Book of Cons. p. 38.]

The By-laws of the Grand Lodge appropriate one *fourth part* of the annual fees and one *third part* of all initiation fees paid by subordinate Lodges, to the charity fund; that is, two dollars for every Lodge, and one dollar

for every initiation in the State. Thus 101 Lodges would pay $808, and if 900 Masons were made annually, as was the increase in 1826, they would pay $2700 more, of which $1206 would go to support the "dignity" of the Grand Lodge, and $502 be added to the charity fund, the *interest* alone of which can be applied to charity—so that by this process, it would require $2700 to enable this Charitable Society, the Grand Lodge, to distribute in charity $30,12 a year!

The Committee have presented in the Appendix, in strong contrast, the charities of Masonic bodies, and those of the Mass. Charitable Mechanics Association. In December, 1826, the charity fund of the Grand Lodge, was stated to be $15,664. What proportion of the interest of this fund, is applied to charity, the Committee, with their limited powers, have no direct means of ascertaining. The Mechanics Association, in 1832, had a fund of $16,000, and in that year, had distributed in charities and for useful instruction, $1630. The Committee, from all the facts before them, are obliged to infer that Masonry is as expensive and pernicious a mode of getting up charity, as Lottery schemes are for building churches.

Second.—That a great number and variety of oaths intended to be kept inviolably secret; taken upon the Bible, and in a form and with ceremonies peculiarly calculated to strike terror, confound the discrimination between right and wrong, and forcibly impress the sanction imposed by penalties of death, are administered to all persons, admitted to any and all of the degrees of Freemasonry; and are also repeated, or rehearsed, at stated times, in the lectures or other ceremonies of the Lodges and other Masonic bodies.

Third.—That the candidate is ignorant of the form

and nature of the oath he is required to take, until it is administered to him, and that before he takes the first oath, he is required seriously to declare upon his honor, that he will cheerfully conform to the ancient established usages and customs of the Fraternity.

Fourth.—That the candidate is told, previous to taking the oath, that the obligation would have no interference with his politics or religion, but that no subsequent explanation is given of the plain import of the terms of the oaths, except allusions in the signs, lectures, and ceremonies to enforcing the penalties, enjoining obedience to the grand hailing sign of distress, and other Masonic duties, imposed by such oaths; with a general inculcation of moral and civil observances, in several of the *published charges*, which contain sound and useful maxims.

Fifth.—That, as a general rule, every Mason is left to form his own opinion, and put his own construction, upon the literal import and meaning of the oaths he has taken, in connexion with a variety of ceremonial observances extremely well calculated to enforce upon the mind a conviction that the oaths are grave sanctions, which every Mason is solemnly bound to observe and obey—and hence that it requires a strong sense of moral and civil obligation, aside from Masonic obligation, to escape from a violation of the former, in obedience to the latter, —and that Freemasonry is more or less dangerous in the exact proportion as its members are sufficiently enlightened to disregard its obligations, or are liable to be controlled and influenced by them.

Sixth.—That the form of oaths, as given in the Appendix to this Report, and testified to by the witnesses examined, are believed to be the oaths administered in those respective degrees in this State; and that the following, appear to the Committee, to be fully established,

on this evidence, as the most objectionable points in these several oaths, aside from the penalties, viz:

In the Entered Apprentice's Oath—To conceal and never reveal the secrets of Freemasonry—"nor *permit* the same to be done, if within my power to prevent it,"—an obligation, taken in connexion with the *penalty*, which admits of a most dangerous construction.

In the Master Mason's Oath—To answer all signs and summonses, given by a Master Mason, or sent from a Lodge of such,—to keep a Brother Mason's *secrets* as my own, when committed to me in charge as such, murder and treason only excepted, and these left to my own discretion, or option,—to obey the grand hailing sign at the risk of life, (which appears to be sometimes a clause in the oath, and sometimes only enjoined in the Lecture,)—not to suffer a Brother Mason to be deprived of his good name, by others, if in my power to prevent it, but "will apprize him of all approaching danger, so far as it shall come to my knowledge."

To support the Constitution of the Grand Lodge, and the general regulations of Masonry,—swearing not to violate the chastity of a *Master Mason's* wife, mother, sister, or daughter, *knowing them to be such.*

The Royal Arch Oath, is the most objectionable of any of the oaths testified to by the witnesses examined before the Committee. No form of this oath was written out by any of the witnesses, but four of them, in whose statements the Committee place full reliance, (viz. Messrs. Warren, Ingalls, Merrick, and Child,) testified to the points, as they had received them, in this oath. From their testimony, the Committee have reduced that oath to the form in which they understand it to be proved, and present it in the Appendix. The most objectionable points clearly established by the witnesses, as forming points of this oath, are

Not to reveal the key to the mysterious characters of Royal Arch Masonry. To keep the secrets of a Royal Arch Mason, *murder and treason not excepted.* [The recollection of one of the witnesses, Mr. Child, was not distinct on this point.] To espouse the cause of a Royal Arch Mason, and extricate him from difficulty, *whether he be right or wrong.*

Seventh.—The Committee also infer from the evidence, that the extremely irreverent ceremonials of a sort of theatrical representation of God appearing to Moses in the burning bush, and of the miracles performed by Moses, to convince the children of Israel that he was sent of God, form a part of the "ancient landmarks" of Freemasonry, and are used in *exalting* a Royal Arch Mason to that degree.

Eighth.—The Memorialists desire in their Memorials, a particular attention to the fact, whether in any of the ceremonies of Freemasonry, there is a drinking of wine out of a human skull, accompanied with an oath, peculiarly offensive. This ceremony, if it exists, forms a part of the Knight Templar's degree, as is alleged, and no Mason, or seceding Mason, who had taken that degree, was induced, voluntarily, to appear before the Committee. The form of that ceremony and oath, was alleged in behalf of the Memorialists, to be as follows: The candidate kneels, and is required to take a *human skull*, containing wine, and to repeat the following oath:

"This pure wine I take from this cup, in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this once was, be heaped on my head, in addition to my own,—and may they appear

in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry or the orders of Knighthood, which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me God." Drinks the wine.

In proof that this oath is administered in the Massachusetts and Rhode Island Encampment, the Committee were referred to the official report of the Rhode Island Investigation, in which the above form of oath and ceremonial, was put to three witnesses, who were adhering Masons, and Knights Templars. The first, William Wilkinson, Esq., replied, "in regard to the secrets or ceremonies of this or any other degrees in Masonry, I neither affirm nor deny any thing."—p. 97. The second, Rev. Daniel Greene, a clergyman, answered—"I do not know that it can affect the interests of any person, whether I have drank wine out of a skull, or out of a tin cup or basin."—p. 39. The third, William C. Barker, Grand Commander of Knights Templars, whose duty it was to administer the oaths, when asked this question three different times, replied,—"As to the ceremonies of Masonry, I have nothing to say about them." —p. 107.

Ninth.—That the oath makes the Mason, and that there is no mode by which a person can be admitted or advanced in the Fraternity without taking the oaths prescribed by Masonic usage.

Tenth.—That these oaths constitute a most essential part of what is called "the ancient landmarks" of Freemasonry; that they are of "the body of Masonry;" and that, in the language of Masonic works of the highest authority, "it is not in the power of any man, or body of men, to make innovation in the body of Masonry."—[Webb's Monitor, p. 100.]

Eleventh.—That this principle of the unalterable character of Masonic oaths, is distinctly maintained in the special regulations of the Grand Lodge of Massachusetts, which only limits the inherent and legislative powers of that body, with the express proviso, "that the Grand Constitution and *Ancient Landmarks* be carefully preserved."—[Mass. Book of Cons. p. 241.] The first article of the By-laws of the Grand Lodge also recognizes all the ancient constitutions and usages of Freemasonry, as principles essential and *unalterable.*" The oaths are the most emphatic part of these ancient usages, as they are called. Past Grand Master Benjamin Russell, of this State, also declares, in his deposition before the Supreme Court of Rhode Island, that "the Masonic Institution has been, and now is, the same in all and every place. No deviation has been made or can be made, at any time, from its usages, rules, and regulations. Such is its nature, that no innovation on its customs can be introduced, or sanctioned by any person or persons."

The Constitution of the Grand Lodge of Rhode Island also prescribes, as the only limitation of its legislative power, "Provided always, that the *ancient landmarks* be carefully observed." In that State, after the passage of an Act against extra-judicial oaths, (as appears by the records of that body—see Appendix, F,) a correspondence was had with the several Grand Lodges, on the subject of changing or modifying the oaths, the result of which was the adoption of the following—"Upon the report of the Committee on the subject of the *Masonic Obligations*, it is voted, and resolved, that it is inexpedient for this Grand Lodge to make any alterations in the *ancient landmarks of the Order.*" So likewise in the Constitution of the General Grand Chapter of Royal

Arch Masonry, the injunction is given of "always adhering to the ancient landmarks of the Order."—[Art. 1. Sec. 8.] And accordingly the General Grand Chapter, in its Triennial Meeting at Baltimore, Nov. 28, 1832, solemnly recommended to all *Lodges* and Chapters, that they should always guard against an improper removal of *the ancient landmarks*, and a departure from the grand principles of the Order. And this recommendation was adopted on the report of a Committee, of which the Grand High Priest of Massachusetts, Hon. Josiah J. Fiske, was Chairman; thus bringing the doctrine home to the Masonry of this State.

Twelfth.—The Committee, therefore, see no ground of expectation that Freemasonry can be modified and adapted to our civil institutions, by its members voluntarily abolishing its most objectionable *landmarks*, the oaths; and hence they infer the necessity of legislative action, directly and unequivocally declaring Masonic oaths to be unlawful, and providing all necesssary constitutional means for discovering and preventing their future administration or use, by any Masonic society in this Commonwealth.

They are the more impressed with the necessity of a provision by law, which shall enforce upon every Freemason the certain conviction, that Masonic oaths are intended to be prohibited, by observing that in a trial in October, 1833, before a Court in Pittsburg, Pennsylvania, [Commonwealth vs. McElwaine,] it was declared by the Court, (four out of five of the Judges being Masons,) that Masonic oaths were neither lawful nor unlawful! They were not lawful, because they were not authorized by law, and they were not unlawful because they were voluntary obligations, and were not prohibited by law *as*

such! The plain inference therefore seems to be, that, in Masonic construction, a law against unlawful oaths is not a law against Masonic oaths.

The Committee, perceiving the emphatic manner in which the Grand Lodge declares to this Legislature that they will continue to exercise their Masonic prerogatives, "independently alike of popular will and legal enactment," which prerogatives directly embrace the right of administering Masonic oaths; must infer, in justice to those who make this assertion, that they too regard Masonic oaths as neither lawful or unlawful; and consequently that a law merely directed against *unlawful oaths*, will not affect Masonry at all, in the exercise of its "prerogatives."

The Committee desire to have full confidence in the good intentions of the great body of adhering Freemasons in this State, and would intimate no doubt, that a law, prohibiting Masonic oaths, *as such*, would be obeyed by them, provided its terms were so explicit that it could not be construed away by that casuistry which seems to have influenced the Grand Lodge in its assertion of its prerogative to administer Masonic oaths, in spite of legal enactments.

For these reasons, and impressed with the great importance which this subject assumes in connexion with the political influences Freemasonry is capable of exercising in all the immense ramifications of its domestic and foreign relations, the Committee perceive the necessity of an Act that will unequivocally prohibit the future administration or use of Masonic oaths, by declaring them unlawful, and providing certain, but constitutional means, for their detection, if they shall hereafter be administered. The Memorialists ask for a law that will accomplish this

object. If it be the design of the Legislature to pass a law for that purpose, is it not important that it should be so plainly expressed, that no person may be led to violate its spirit, from a misconstruction or evasion of its letter? If Masonic oaths are not intended to be prohibited, then it cannot be the intention of the Legislature to grant the prayer of the Memorialists. If, on the other hand, it is deemed important that the administration of Masonic oaths should be suppressed, it cannot be done too effectually.

So also, if the members of the Fraternity honestly intend to administer or repeat *no more oaths* or obligations, the proposed bill will have no more effect upon them, than upon any other class of citizens. But if they, or any portion of them, are resolved to administer Masonic oaths, independent of legal enactments, ought not these enactments to be so distinct and certain as to insure the exercise of the "prerogatives" of the law, over the "prerogatives" of the Lodge?

To effect this object the Committee unanimously report a Bill for the consideration of the Legislature, believing, (in the appropriate language of the Edinburg Review, expressed in 1821, long before Freemasonry had excited alarm in this country,) that "all Secret Societies are justly deemed *odious*, wherever the Government is tolerably *free*, and can only be *excused*, where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery."

Respectfully submitted by

JOHN BAILEY,
WM. FOSTER,
STEPHEN WHITNEY,
HEMAN LINCOLN.
HENRY WILLIAMS.

Commonwealth of Massachusetts.

In the Year of our Lord One Thousand Eight Hundred and Thirty-Four.

AN ACT

Concerning Masonic Societies.

SEC. 1. BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That if any person hereafter initiated, or admitted into any Fraternity, Association or Society, or passed or advanced therein, from one degree or grade to another, or elected an officer thereof, shall be required to take, repeat or subscribe to any oath, affirmation or obligation in the nature of an oath, not authorized by law—the person or persons who shall administer, or shall aid and assist in administering, or shall voluntarily take, repeat or subscribe any such oath, affirmation or obligation in the nature of an oath, shall forfeit the sum of dollars, to be recovered by indictment, to the use of the Commonwealth, or by an action of debt, to the use of the person sueing for the same,

before any Court of competent jurisdiction. And in the examination or trial of all complaints, prosecutions or actions under this Act, every person present at the administering, taking or subscribing to any such oath, affirmation or obligation in the nature of an oath, excepting the person or persons indicted or sued therefor, shall be a competent witness, and compellable to testify. *Provided, always*, That such person is not otherwise incompetent to testify, or has not voluntarily rendered himself incompetent, after the offence was committed; and also, *provided*, that no person so testifying in such trial, shall be ever after liable to any prosecution or action for such violation of this Act, as shall have been so testified to by him.

Sec. 2. *Be it further enacted*, That each and every Society of the Order of Free and Accepted Masons—Lodges, Chapters, Encampments, Councils, Colleges or Consistories, or by whatever name or style the same may be known, shall make returns in writing, yearly and every year, to the Secretary of State, on or before the first day of January, of the number and names of the officers and members of such Society, the number and names of the persons who may have been admitted, initiated, or advanced from one degree to another in said Society, or by any of its officers or members, within the year last preceding said returns, with the mode and manner of their initiation, admission, or advancement from one degree to another,—the form or forms of the several promises or obligations which have been administered or repeated to any person or persons, at any meeting of such Society, by any of its officers or

members, or by any other person, within the said year, together with the time and place, and occasion when and where the same was administered, repeated or taken; the times and places of meetings of such Society holden within the said year, together with a schedule of all the property, real and personal, liable to taxation, belonging to, or held by, or in trust for said Society—which return shall be signed by the presiding officer, or one of the principal officers of such Society, with a certificate endorsed thereon, or attached thereto, by a Judge of some Court of Record, in the County where said Society is located, that the truth of said return has been testified to, under oath or affirmation before him, by the officer or person making said return. And every presiding or principal officer of any such Society, neglecting to make such return aforesaid, shall, for every such neglect, forfeit a sum not less than

to be recovered by indictment, to the use of the Commonwealth, or by an action of debt, to the use of the person sueing for the same. *Provided, however*, That the provisions of this section shall not extend to any Society therein described, which shall not have held any meeting, or transacted any business within the year for which said return is to be made.

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APPENDIX

CONTAINING THE

TESTIMONY AND DOCUMENTS

RECEIVED IN EVIDENCE BY

THE COMMITTEE.

From Pgh 290

APPENDIX.

(A)

FORMS OF OATHS.

Entered Apprentices Oath or Obligation.

I ——— of my own free will and accord, in the presence of Almighty God, and this Right Worshipful Lodge, erected to God, and dedicated to the holy St. John, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, forever conceal, and never reveal any of the secret arts, parts, or points of the mysteries of Freemasonry, to any person under the canopy of heaven, except it be to a true and lawful mason, or within the body of a just and regular Lodge of such; nor unto him or them, until after due trial, strict examination, or by the lawful information of a brother, I shall have found him or them, as lawfully entitled to the same, as I am about to be myself.

And I furthermore promise and swear, that I will not write, print, paint, stain, cut, carve, mark or engrave them; nor cause, *nor permit the same to be done, if within my power to prevent it,* on any thing moveable, or immoveable, under the canopy of heaven, whereby or whereon the least word, syllable, letter, figure, mark or character, may become legible, or intelligible, so that the secrets of the Craft [or, of Freemasonry] may at any time be unlawfully obtained.

All this I promise and swear, with a firm and fixed resolution to perform the same, without any equivocation, mental reservation, or secret evasion of mind in me whatever; binding myself under no less a penalty, than that of having my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried [or, I be buried, or simply buried] in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast to perform this my Entered Apprentice's oath or obligation.

Fellow Crafts' Oath or Obligation.

I ——— of my own free will and accord, in the presence of Almighty God, and this Right Worshipful Lodge, erected to God, and dedicated to the holy St. John, do hereby and hereon, in addition to my former obligation, solemnly and sincerely promise and swear, that I will always hail, forever conceal, and never reveal, any of the secret arts, parts, or points of the mysteries of Freemasonry, appertaining to the degree of Fellow Craft, to any person or persons under the canopy of heaven, except it be to a true and lawful brother Fellow Craft, or within the body of a just and regular Lodge of such; nor unto him or them until after due trial, strict examination, or by the lawful information of a brother of this degree, I shall have found him or them as justly and lawfully entitled to the same, as I am about to be myself.

I furthermore promise and swear that I will aid and assist all worthy distressed Fellow Crafts, they making application to me as such, so far as I can do it without injury to myself.

I furthermore promise and swear that I will answer all due signs and tokens, given to me, by a true and lawful brother Fellow Craft, or sent unto me from within the body of a just and lawful Lodge of such, if within the length of my cable tow.

All this I promise and swear, with a firm and fixed resolution to perform the same, without any equivocation, mental reservation, or secret evasion of mind in me whatever; binding myself under no less a penalty than that of having my left breast torn open, my heart and lungs taken from thence, and given as a prey to the beasts of the field and the fowls of the air.

So help me God, and keep me steadfast in the performance of this my Fellow Crafts' oath or obligation.

Master Masons Oath or Obligation.

I ——— of my own free will and accord, in the presence of Almighty God, and this Right Worshipful Lodge, erected to God, and dedicated to the holy St. John, do hereby and hereon, solemnly and sincerely promise and swear, in addition to all my former obligations, that I will always hail, forever conceal, and never reveal, any of the secret arts, parts or points of the mysteries of Freemasonry, appertaining to the degree of a Master Mason, to any person or persons under the canopy of heaven, except it be to a true and lawful brother Master Mason, or within the body of a just and regularly constituted Lodge of such; nor unto him or them until after due trial, strict examination, or by the lawful information of a brother of this degree,

I shall have found him or them, as justly and lawfully entitled to the same, as I am about to be myself.

I furthermore promise and swear that I will answer all due signs and summonses, given unto [me] by the hand of a true and lawful brother Master Mason, or sent to me from within the body of a just and lawful lodge of such, if within the length of my cable tow.

I furthermore promise and swear that I will help, aid and assist all worthy distressed brother Master Masons, their widows and orphans, so far as I can do it without injury to myself or family.

I furthermore promise and swear that I will keep a brother Master Mason's secrets as my own, when committed to me in charge as such, murder and treason only excepted.

I furthermore promise and swear, that I will abide by and support the by-laws of the lodge of which I may become a member, the constitution of the Grand Lodge under which the same is holden, and the general regulations of Masonry.

I furthermore promise and swear, that I will not be at the making of a woman a mason, a young man under age, an old man in his dotage, an atheist, a madman, or a fool, knowing them to be such.

I furthermore promise and swear, that I will not wrong a brother of this degree, nor deprive him of his good name, nor suffer it to be done by others if in my power to prevent it: but will apprize him of all approaching danger, so far as it shall come to my knowledge.

I furthermore promise and swear that I will not violate the chastity of a brother Master Mason's wife, mother, sister, or daughter, knowing them to be such.

I furthermore promise and swear that I will not give the Master Mason's word, except upon the five points of fellowship; and then not above my breath, unless absolute necessity require it.

All this I promise and swear, with a firm and fixed resolution to perform the same, without any equivocation, mental reservation or secret evasion of mind in me whatever; binding myself under no less a penalty than that of having my body severed in two, my bowels taken out and burnt to ashes, those ashes scattered by the four winds of heaven, my body quartered, and dispersed to the four cardinal points of the universe, so that there should be no remembrance had of me, among good men or Mason's forever. So help me God, and keep me steadfast to perform this my Master Mason's oath or obligation.

[Some of the witnesses gave the penalty in this form: "That there might not the least trace of remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating this my Master Mason's oath or obligation."]

"The foregoing I (Charles J. Warren) solemnly aver to be, according to

the best of my recollection, the precise form in which the oaths of the first three degrees were administered to me in King David's Lodge, at Taunton, Massachusetts. And I think my recollection of them is very distinct and true, for I not only had these obligations imposed on me, but I have repeated them myself, and have heard them repeated, I hesitate not to say, many hundred times, in lodges, and in public and private lectures.

With regard to that point in the Master Mason's obligation, wherein he swears to keep a brother Master Mason's secrets as his own, when committed to him in charge as such, murder and treason only excepted, I would say that the addition of the phrase, "and these left at my own discretion, or option," makes the whole point sound perfectly natural to my ear. The unnatural sound of the word election, which I cannot think I ever used or heard in giving the oaths, increases my belief that my impression is right as to the addition of the phrase. But I cannot positively affirm that the phrase *was* added.

Not having had any expectation that I should ever be questioned respecting the minutiæ of speculative Freemasonry, it has been impossible for me to ascertain without some reflection, in what part of the ceremonies of introduction to this degree some things were said and done, which were perfectly familiar to [my] mind as having a place somewhere. Since having been apprized of the existence and sitting of this honorable Committee, and having been requested to appear before them, I have not spoken with any seceding or adhering Mason, but have thrown myself upon the recollections and examinations of my own mind. I have cursorily looked over for an hour, the pages of Bernard's Light on Masonry, and the Report of the Rhode Island Legislative Committee, with the annexed appendix of documents and testimony. I have not been guided or aided by either of these publications to the conclusion which I am now about to state; but this conclusion is, as I have stated, the result entirely of the recollections and examinations of my own mind. The subject to which I now allude is the grand hailing sign of distress attached to the degree of Master Mason. I do not think any allusion was made to this sign in the obligation, as administered to me, or used in the lodges with which I have been acquainted.

My impressions on this point were much confirmed by recollecting, as I now think correctly, the following question and answer from the lecture on this degree, which I have often both heard and repeated. "Question. How many points are there in your obligation? Answer. Eight. Four positive and four negative points." After recollecting this question and answer, I turned to the form of the Master Mason's Oath, as given by the Rhode Island Masons to the Committee of their Legislature, found in the appendix to the forementioned Report, and found that their numbering of the specific points in this obligation, agreed perfectly with my own recollections.

But the omission of this from the oath, does not relieve the Master Mason from the due observance of this signal. This duty is sufficiently ap-

parent from the point in the obligation binding the Master Mason to answer *all due* signs and summonses given or sent unto him from a true and lawful brother Master Mason. This signal of distress is a *due sign* and a *due summons*, on this part of the obligation, and the Master Mason must answer it when given, or break his obligated allegiance to his brother. The manner in which this sign and summons must be answered, is fully made known in another part of "*the work*," as it is called. When the candidate, or rather the *raised Mason*, receives this sign, he is told that it is "the grand hailing sign of distress of a Master Mason." Accompanying this sign is a word, which is then communicated to him, which means the same thing, and has the same force. The sign only is to be given in the day time, and the word to be spoken when occasion requires the signal in the night. He is further told that he must never give it except he is in extreme danger, and that if he should at any time see this sign given by day, or hear the word spoken by night, he must consider it his indispensable duty to fly to the relief of the person making the signal, even at the risk of his own life. It would not be materially inconsistent with the usages of the order, nor a greater difference in the manner of working than I know prevails in some other things in different lodges, even under the jurisdiction of the same Grand Lodge, for this grand hailing sign of distress to be introduced into the obligation, and I can readily suppose it is so in many Lodges.

This sign and word are given just at the close of all the ceremonies, and are explained in what is called the history of the degree, which is often altogether omitted in the work, for two reasons: first, comparatively few of those who are esteemed bright Masons know this history well enough to repeat it; and secondly, by the time they arrive at this part of the ceremonies the members are generally weary of their sport, and seem glad to rest from their labors, and the Lodge is often very soon closed in the most hasty manner, *never* however, without calling upon all the members to rise, and go through with all the signs alluding to the penalties attached to all their obligations in all the degrees. I can therefore easily see why a Mason who received this sign and word as I did, but who was not perfectly familiar with the manner of working, and this history, should receive such a forcible impression of the duty of answering this due sign and summons, even at the risk of his life, as to think honestly that it was intended to be, and actually was a part of his obligation."

Royal Arch Mason's Oath or Obligation.

I ——— of my own free will and accord, in the presence of Almighty God, and this Chapter of Royal Arch Masons, erected to Him, and dedicated to King Solomon, do hereby and hereon, in addition to my former obligations, solemnly and sincerely promise and swear,—That I will always hail,

forever conceal, and never reveal, any of the secret arts, parts or points of the mysteries of Freemasonry appertaining to the degree of Royal Arch Masonry, to any person under the canopy of heaven, except it shall be to a true and lawful Royal Arch Mason, or within the body of a regularly constituted Chapter of such; and not unto him or them, until after due trial, strict examination, or by the lawful information of a companion, I shall have found him or them to be as justly and lawfully entitled to the same, as I am myself.

I furthermore promise and swear, that I will answer all lawful signs and summonses which may be given or sent unto me from a true and lawful companion, or from the body of a regularly constituted Chapter of such, if within the length of my cable tow.

I furthermore promise and swear, that I will aid and assist all worthy distressed Royal Arch Masons, their widows and orphans, so far as I can do it, without injury to myself or family.

I furthermore promise and swear, that I will not be present at the opening of a Chapter of Royal Arch Masons, unless there shall be present nine regular Royal Arch Masons.

I furthermore promise and swear, that I will not be present at conferring the degree of Royal Arch Mason upon any one who has not, according to the best of my knowledge and belief, regularly received all the preceding degrees, viz. Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, and Most Excellent Master,—and not then unless he is deemed a worthy man.

I furthermore promise and swear, that I will not shed the blood of a Royal Arch Mason unlawfully, knowing him to be such.

I furthermore promise and swear, that I will not reveal the key to the mysterious characters of Royal Arch Masonry, to any person under the canopy of heaven, except it be to a true and lawful Royal Arch Mason, or within the body of a regularly constituted Chapter of such.

I furthermore promise and swear, to keep a companion Royal Arch Mason's secrets as my own, when committed to me in charge as such, *murder and treason not excepted.*

I furthermore promise and swear, that I will abide by, and support the by laws of the Chapter of which I may become a member, the constitution of the General and State Grand Chapters, under which the same is holden, and the General Regulations of Masonry.

I furthermore promise and swear, that I will espouse the cause of a Companion Royal Arch Mason, *whether he be right or wrong*, so far at least as to extricate him from his present difficulty.

I furthermore promise, that I will not give the Grand Royal Arch word, in any other manner except that in which I may receive it.

All this I promise and swear, with a fixed and steady purpose of mind to perform the same, without any equivocation, mental reservation or secret evasion of mind in me whatever, binding myself under no less penalty, than

that of having my scull smote off and my brains exposed to the scorching rays of the sun. So help me God, and keep me steadfast in performing this my Royal Arch Mason's Oath or Obligation.

(B)

STANDING INTERROGATORIES.

The Committee adopted 37 Standing Interrogatories, principally taken from those used by the Committee of the Rhode Island Legislature, with some variations and additions, which were proposed to the witnesses, as far as they had advanced in the degrees. Only such of the interrogatories are here given, as are necessary to explain the answers of the witnesses which are incomplete without the questions. They are numbered as referred to in the testimony.

5. What remark was made to you, before taking the Oath, as to its effect upon your religion and politics?

6. Were you made acquainted with the nature of the obligations you were about to assume?

11. Did you ever know these obligations to be given, in the form of affirmation, I affirm?

12. Did each point in the Oath, commence thus, "I furthermore promise and swear?"

13. Did you ever receive, in the Lodge, any explanation of the Oaths and the penalty attached to them, except the signs; or was each Mason left to put his own construction upon their literal import and meaning?

15. What do you understand by a *penalty* for violating a law or obligation?

16. Was the penalty in the oaths, death for violation of them, and did this penalty seem designed to impress upon the mind an undefined apprehension that death would be the consequence of revealing Masonic Secrets?

17. Did you ever hear any different meaning attached to the obligation in the Master Masons Oath to keep a brother Mason's secrets, murder and treason only excepted; and to the obligation in the same oath, to keep the secrets of Freemasonry?

18. Did you consider all parts of the Oath equally binding, and that the penalty applied to keeping the whole?

15. Was a charge given to you, after taking each of the three first degrees containing some good moral maxims, such as are found in Webb's Monitor, pp. 42, 62, 71?

20 Were you reminded of your penalties, in the Lectures, and was there a sign, on entering or leaving a Lodge, designed to impress you with the belief that the penalty had a *practical* meaning?

20½. Were the oaths administered impressively, and did you ever hear them spoken of in the Lodge as forms, having no meaning?

21. Did the secrets of Masonry embrace the oaths, as an essential part of the mysteries of Freemasonry, you were not to reveal?

22. Were you instructed in the Lodge that expulsion was the highest penalty known to Freemasonry, for a violation of the oaths?

23. Were you ever persuaded to become a Mason?

24. When you took the oaths, did you consider at the time, that if required to perform the same, as you had sworn to do, without evasion, you might be called on to do acts incompatible with your moral and civil obligations?

25. Which was understood to be most binding, the remark before taking the oath, or the oath itself?

26. Do not the principles of Masonry forbid the discussion of religious or political subjects in Lodges?

27. Was it understood or inculcated as a consequence of the oaths, that Masons were bound to give a preference to Masons, in politics and business all other things being favorable, or equal?

28. Did you ever know the Grand Hailing Sign of distress to be given to procure aid, and were you enjoined to obey that sign without any restriction as to the circumstances under which it was given?

29. Are Masonic ceremonies, secrets and oaths in other States, the same substantially, as those in this State?

30. Are all Masons considered as "worthy" and entitled to admission in all Lodges until expelled from the Lodge to which they belong?

36. What benefits have you derived in valuable knowledge or otherwise, from being a Mason, and of what great good has it been productive to mankind?

37. What knowledge have you of the Charities of Masonic Societies, and what proportion have the Charities borne to the receipts and expenses for other purposes?

(C)

TESTIMONY OF WITNESSES.

Boston, Feb. 3, 1834. In the Representatives Hall, Messrs. John Bailey and William Foster of the Senate, Stephen Whitney, Heman Lincoln, and C. H. Allen, of the House, Joint Committee, to whom the Memorials were referred for an Investigation into Freemasonry, &c. Present all of the Committee except Mr. Allen.

Rev. Charles J. Warren, Ambrose Kingman and Wm. F. Ingalls were called as witnesses and sworn by the Chairman of the Committee in the usual form of witnesses.

Rev. C. J. Warren testifies; I have been connected with the Masonic fraternity, have taken nine or ten degrees; nine in Masonic bodies and one by virtue of power deputed to one or two individuals. In Masonic bodies, the Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch and Select Master. The other degree was Perfect Master, but I was never in a body of that degree. The three first degrees are taken in Lodges; the four next in Chapters, the remainder in Councils. An oath was administered at each degree; but those I cannot give verbatim, though I remember the substance. I should recollect the Entered Apprentice's Oath without the least hesitation if read to me. I took it in King David's Lodge, Taunton, Mass. The Entered Apprentice's Oath is read from Bernard's Light on Masonry. Witness says a little verbal difference. As I took it, it was "*dedicated to God and the holy* St. John," and "*any of the secret arts or points.*" In the penalty mine was "*secret evasion,*" and it was "*my throat cut across from ear to ear,*" and "*keep me steadfast in this my Entered Apprentice's Oath.*" Before taking it the Master observed that the obligation would have no interference with my politics or religion, but related solely to the secrets of Freemasonry. My understanding was that they were not intended to interfere with my duties to myself my fellow creatures or my God. There were no lectures, charges or instructions explaining the oath except as above. The initiate I supposed was left to form his own opinion of the oath. I speak of my feelings at the time and while I practised. I signed nothing previous to initiation but gave a verbal pledge that I would conform to the ancient established usages and customs of the fraternity. Before taking the oath I had no intimation of what it was. On entering the Lodge a sharp instrument was presented to my breast, and I was told, as that was a torture to the flesh so should the

recollection of it be to the conscience, if I ever revealed what was about to be communicated to me. In all cases the candidate is blindfolded, and when taking the penalty, at that part *to have my throat cut across*, the handle of a mallet is drawn quick across the throat giving a strange sensation to the candidate. There is a sign communicated after the bandage is removed, and the candidate is told that the sign is indicative of the penalty of the degree, and this is always given at the opening and closing of the Lodge. Every one who enters during the meeting gives the due guard and sign. Previous to 1826, I visited the Lodge when travelling. Since 1826, and I think in the winter or spring of 1827, I entered and took the Check Degree in King David's Lodge, Taunton. I was told that the secrets of Freemasonry were entirely divulged, and that the bookmasons were working into the Lodges, and that this degree was established in New York to prevent them, and to prevent any Mason entering any Lodge except his own, who had not taken this degree. I was for some time vacillating between doubt and belief supposing that the report of Morgan's murder was or might be a political hoax; was unwilling to believe it. I never felt that any power had a right to inflict the penalty. There was always something mysterious: and I never felt as though I could help to inflict the penalty; there was always an unwillingness in Masons to talk of the penalty. I learned more of the ceremonies of Masonry by proceeding, but learned nothing of morals, religion, or science. I do not think that Masons ever understood that expulsion was the punishment for revealing the secrets. It has often been asked among Masons why drunkards or expelled members do not reveal the secrets? the reply was, "there is no danger, they dare not." I think I have heard the penalty administered in the Entered Apprentice's Oath that the "*tongue be buried*" and that the "*body* be buried." I did not dare to speak my mind about the secrets.

Fellow Craft's oath read is to witness from Bernard's Light, &c. Witness says, I distinctly recollect that as substantially the same communicated to me; there are some slight verbal alterations. I was, previous to taking this, informed by the Master that it was not to interfere with my religion or politics, as in the first degree. I supposed the oaths were to be taken according to their literal import, but I supposed that we should never be called upon to do it. I had a sort of vague fear without knowing to what it led, and that fear was sufficient to deter me from revealing the secrets. I was ashamed when in company with any one who had seen Morgan's book, but was afraid to speak the truth in relation to it. I felt very different in relation to these obligations from what I did towards those of a purely moral nature. I felt bound to keep the secrets; but had the fact (of the breach of the obligation) been presented, I hope I should have been prevented from the commission of *crime*. I believe that Masons generally have felt that their obligations bound them under the penalty of death. I felt when it was satisfactorily proved that life had been taken, that the whole fraternity were accessary to the crime of murder.

I know it was not in the Entered Apprentice's Oath, do not recollect as to the Fellow Craft, but I do know that it was in the Master Mason's Oath, to support the Constitution and by laws of the Grand Lodge. I have known Masonry in Vermont and Rhode Island. In 1816 or 1819 was made a Master Mason. Was raised at that time I think. There was an oath in this degree. A similar promise was made, by the Master of the Lodge to that in the preceding degrees, that it would not interfere with my religion or politics. The oath from Bernard's Light is read and from the Report of the Legislative Committee of Rhode Island. Witness says, the *last*, I should think is almost to a word as I received and have heard it administered. "*Murder and treason only excepted*," was the form, and I think it was, "*that left to my option.*" There was a clause about the Grand Hailing Sign of Distress, and I remember I promised not to give the Grand Hailing Sign of Distress but in a great emergency and it was to be obeyed even at the risk of life. I never saw the oaths written ; they were matters of tradition ; of recollection. I distinctly remember I promised not to speak evil of a brother Master Mason, and to apprize him of all approaching danger; am as sure of it as that I ever heard my mother's voice, who has been dead about twelve years. I do not recollect a clause in relation to an omission in the obligation.

February 4, 1834. Present Messrs. Bailey and Foster, Whitney, Lincoln and Williams; the last appointed instead of Mr. Allen, declined.

Rev. Charles J. Warren called again. Since I testified yesterday I have refreshed my mind, and put in writing the forms of the oaths as I took them in the three first degrees. [See paper marked A.]

Mr. Warren then read the oaths of the Entered Apprentice, Fellow Craft and Master Mason as he had prepared them since testifying yesterday, and as he received them in King David's Lodge, Taunton. Then read his written comments on the Master Mason's obligation. On receiving the Grand Hailing Sign I was told I must consider it my indispensable duty to fly to the relief of the person making it at the risk of my life. Does not know this sign ever to have been given, but was told it was by a brother Master Mason. After the Master's degree, I was made a Mark Master, and I took an oath which is not so distinct in my recollection as the Master's; I could not write it out. I believe the oath (as read by Mr. Hallett from the Rhode Island Report) is as I received it, except the word *affirm*. That I never heard in a Lodge or Chapter. I understood the expression "*within the length of my cable tow*," to mean almost any thing that was practicable. Each point I believe began with these words, "*I furthermore promise and swear*," but this was usually omitted in the lectures which contain the substance of the obligations. Would not say that the oath in the Rhode Island Report contains all the points: is not certain. I understood in the Washington Lodge, South Kingston, R. I. that a friend (quaker) in 1824 or 5, was admitted and took the oath in the usual form, by swearing, and it was said that *the quaker stood by*, for the time. I believe I was assured before taking the

oath that it related solely to the secrets of Masonry, as in the preceding degrees.

Past Master's Degree. I received a pledge in this, as in the preceeding degrees and then took an oath that I cannot distinctly recollect. These are preparatory degrees to that of the Royal Arch Mason. The obligation in this degree is read from the Rhode Island Report. Witness says it exactly corresponds to his recollection, and he recollects the penalty; does not think he ever heard any penalty but that of the tongue cleaving to the roof of the mouth.

Most Excellent Master. Witness says, my recollection of the obligation and ceremonies of this degree are indistinct, but should probably recollect it if read to me. The oath is read from Rhode Island Report. Witness says he promised not to preside over, and not to open a Lodge of Master Masons, nor close it, without giving a lecture or part of a lecture in the *Past Master's* degree, but does not recolloect it in this degree. I distinctly recollect the penalty by the *sign.* To me it appears that the penalty was "*that the breasts be torn open.*" The substance I recollect. The lectures of each degree comprise the oaths and of right ought to be given, but are sometimes omitted. I know that it is the case in some Lodges that the oaths are repeated at the quarterly or semi-annual meetings, *by all the members standing, in a solemn manner.* This I believe is a general rule. It was said to be the general custom of the best Lodges, by the Committee who were associated with me for the revision of the by laws. I swore as a Most Excellent Master, to obey the Constitution of the General Grand Royal Arch Chapter and conform to the by laws; but the Excellent Master cannot enter that Chapter. Do not know how he could know any thing of Royal Arch Masonry, although he is amenable to the Chapter.

Royal Arch Mason. Witness says he was made a Royal Arch Mason in 1819. Recollects the obligation, should recollect it if read to him. The oath is read from Bernard's Light, page 129. Witness says he was made a Royal Arch Mason in Adoniram Royal Arch Chapter in Attleborough in Mass., and though the ideas are there, the words and collocation are very different. The oath is then read from Rhode Island Report, page 5. Witness says, all that was administered to me, but that does not embrace all that was administered to me. Does not recollect the word *Omnific.* The penalties are all distinctly recollected by me, and are all rightly given in the books. The sign of this degree is indicative of the penalty—smiting off the skull. There was a point in the Royal Arch oath to keep the secrets; it was "I FURTHERMORE PROMISE AND SWEAR TO KEEP A COMPANION ROYAL ARCH MASON'S SECRETS AS MY OWN, WHEN COMMITTED TO ME IN CHARGE AS SUCH MURDER AND TREASON NOT EXCEPTED." I am aware that it has been said, by a person present at the time, that this clause was not so administered to me. I recollect the marked difference between this and the Master's degree. In 1820 my practical Masonry ended. I have once presided in a Chapter in the absence of the proper presiding officer, and the second officer

declining to officiate in that capacity. I had I believe, the confidence of Masons that I was accurately acquainted with the forms and ceremonies. Few were able distinctly to remember the oaths, and I made them the subject of particular attention. I remember rehearsing to a gentleman, since at the head of the Royal Arch Chapter, the degrees. He was considered a first rate Lecturer in Royal Arch Masonry. We went through the Mark Master's obligations up to and including the Royal Arch. It was worthy of particular remark that we differed scarce a word. I am confident he gave the Royal Arch oath to me as I had learned it. This was in 1820, and the form as I have now stated it to be. I never dreamed, that in some Chapters the words "*Murder and Treason*," were omitted, till 1829, when I heard it was, but not from a responsible source. I should have felt bound to administer the oaths as here given. Early in 1827, after the Morgan report was abroad, which at first I believed was a political hoax; in conversation with the High Priest of the Royal Arch Chapter, on the subject of the disclosures by Morgan and the Le Roy Convention, he said he supposed Morgan would be found by and by. I remarked that the disclosures are true. Yes they are, said he. I asked him what will be the effect? will it not prevent applicants for admission? Oh said he, they will come to the blue degrees, (the three first degrees) for they do not yet believe the disclosures, but here they will find precisely what is disclosed, and this will prevent their going farther. We were at the time adhering Masons, and he acknowledged that it was all made perfectly plain. Another clause in the oath of the Royal Arch Mason is, "I FURTHERMORE PROMISE AND SWEAR THAT I WILL ESPOUSE THE CAUSE OF A COMPANION ROYAL ARCH MASON, WHETHER HE BE RIGHT OR WRONG, SO FAR AT LEAST AS TO EXTRICATE HIM FROM HIS PRESENT DIFFICULTY." That is as I received it. Of this I am perfectly confident. I never heard an explanation in any Lecture in a Chapter, but believe a Royal Arch Mason told me it was, that I must help him out of present difficulty that justice might be done him. I thought the terms of the oath in direct violation of my duty. I recollect the penalty of the Select Master, but not the penalty of the *Royal Master*. (It is all preceding penalties, and to be buried alive.) I think I promised to obey signs, summonses, &c.

I never heard a Mason justify the *abduction* of Morgan, but I stated to a High Priest of the Royal Arch Chapter my fears that Morgan was murdered. He agreed (that he was murdered) and I distinctly remember he said, "*if he was killed*, he ought to *die*." He was in good standing as a man and Mason. He said it was nothing but *the penalty of his obligation*. This was in the winter of 1826—7, and was in Massachusetts, and my companion was a member of the Royal Arch Chapter in this State and High Priest. The Counsel here read to the witness the ceremony of the burning bush, as given in the testimony of Rev. Moses Thacher, in his examination before the Committee of the Rhode Island Legislature, from p. 12 of "Correct History" of that examination, as follows. Also from page 145, Webb's Monitor, edition 1802, which cites Exodus 111. 1 to 6, as a lesson to be read in the Royal Arch degree.

"[The Masonic Chart by Jeremy L. Cross, Grand Lecturer, was here handed to Mr. Hazard with a request that he would ask an explanaton of the symbol on page 33, which represents God appearing to Moses in the burning bush. Mr. H. handed the book to the witness, and asked what that meant.]

Witness. It represents one of the ceremonies as performed when I received the Royal Arch degree. The candidate is lead round the Chapter blindfolded, and a passage of scripture is read. "Now Moses kept the flock of Jethro his father in-law, the priest of Midian; and the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked and behold the bush burned with fire, and the bush was not consumed." The bandage is then removed from the eyes of the candidate, and he sees a representation similar to this, (in Cross's Chart.) When I saw it a bush was prepared, so that it was made to blaze up, without burning the bush. A person who is made to represent the Deity, stepped behind the bush, and called out "Moses, Moses." The conductor of the candidate answers "Here am I." The person behind the bush, says, "draw not nigh hither: put off thy shoes from off thy feet, [the candidate's shoes are here taken off] for the place whereupon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." The bandage is then put over the eyes of the candidate, and the person says, "And Moses hid his face, for he was afraid to look upon God."

Witness says that was substantially the ceremony when I was initiated as I perfectly recollect; but there was a painting of a bush on canvass and a light placed behind it; it was not a real bush. I think I have seen in another Chapter a real bush burning, being covered with spirits of turpentine and other combustible matter. This is intended as a representation of Moses and the burning bush as described in Scripture.

The candidate is blindfold in some part of each degree, and in some part is not; but he is blindfold throughout the Entered Apprentice's degree. The ceremony of bringing to light is described as in Bernard. In the Royal Arch degree, there is a representation of the capture and destruction of Jerusalem. The candidates are led about the hall, with every obstruction placed in the way that can be thought of; a board has one end laid upon the floor, the other is raised on blocks, and one of the three candidates, all tied together, is made to walk up this board as far as the rope will permit, and the blocks are then knocked out, and he is brought to the floor with violence. Broken chairs, benches, blocks, and wooden horses, are strewed in the way, so as sometimes to enrage the candidates. I have seen a window that was broken out, sash and all. I was told it was done by a candidate, who being vexed, kicked a saw horse through the window. He was a stout man and difficult to manage, but they generally contrive to manage them. "*I am that I am*," is the pass word, in going under or passing the blue veil, (Webb, 147—Exodus, 3, 13, 14.) These ceremonies are attended with a sort of delirium as it were. I cannot see how a professing christian *can* go through them understandingly. I do not believe they do.

Mr. Hallett here read from page 150, Webb's Monitor, in which is quoted the Miracles of Moses, Exodus 4—1, 10. Witness says, this has an allusion to a ceremony that is performed at initiation at the first veil. The Master of the first veil throws down a little stick, and starts back as if it had really become a serpent, and goes round and takes it up by the tail, when it becomes a rod in his hand. Some have a stick full of joints, and when thrown down it has the motions of a serpent; when taken up by the tail it keeps moving like a snake, but presently becomes still. I suppose it is meant to represent the miracle. And at the second veil, the Master thereof tells them (the *principal sojourner* and three candidates,) they cannot further proceed without the word and sign, which sign is thrusting the hand into the bosom, when it became leprous, and again taking it out, and it was restored. Water is also poured out, and is said to become *blood*, in imitation of those miracles spoken of in the Scriptures. I could, however, never discover that the color of the hand or water was changed, but they said it was.

I was not then a preacher. I did not meet with a change of heart till 1820, and then I thought I had business of more importance to attend to than Freemasonry. It was said to me at initiation, that all the good men and the great, who had gone before me, have done as you are about to do, and were not hurt.

The expenses of supporting the gaudy trappings and show, in comparison with the amount paid in charity, is as a thousand to one.

In answer to the 36th Interrogatory, as to the benefits derived from Masonry, witness says, I was introduced to the friendship of the worthy gentleman who gave me the lecture before mentioned; this I considered a service, but no benefit has ever been received by me in science, morals or religion. In consequence of my being a Mason, I met with men whom I respected, but I cannot say they were made better by the Masonic Institution; I do not believe they were. I believe intemperate habits have been contracted and matured at the meetings. I take great satisfaction in stating, that in the Lodge to which I belonged, there was great regularity of conduct, and *spirit*, *cheese* and *crackers*, were introduced but a very few times; the time was generally spent in work, as it is called, and friendly conversation. I cannot say this of some of the other Masonic bodies. I know in one Masonic body, that every member was called on for 12½ cents, for ardent spirit, in addition to his supper, &c. This was in Massachusetts. In 1818, spirits were forbidden in King David's Lodge. The *work* is the signs and ceremonies.

All masons are considered worthy who are not expelled. Candidates are propounded, and stand so to the next meeting, and must have an unanimous ballot. I have known expulsions. I wrote to the Lodge, stating my objections to Masonry, and asked to be dismissed, but was afterwards told by the Master that it was irregular to dismiss a worthy member. I know of no instance where a member has been dismissed or can be. I afterwards understood that I was expelled. I have paid for initiation fees from $55 to $65.

To the 19th Interrogatory, witness answers, these charges were read to me from Webb's Monitor. I considered them as kind moral advice. *To the 20th Interrogatory*, witness says, they are spoken of as solemn things; the members standing at the administration of them. They are spoken slowly and solemnly. *To the 21st Interrogatory*, witness answers, I never knew the oaths spoken of out of the Lodges, and I considered them the secrets of Masonry, and consider a disclosure of the obligations a complete disclosure of Masonry. A man is not a Mason without taking the obligation; and if a man in his pea-jacket takes the obligation, he is a Mason to all intents and purposes. *To the 22d Interrogatory*, the witness answers, I never heard a higher punishment, or any other spoken of. Expulsion would be spoken of for immoral or unmasonic conduct. Expulsion is for civil or social offences, and death for Masonic.

To the 23d Interrogatory, witness answers, I have not been persuaded to join the Institution. I was once haying with a man, who was a Mason, when I was young, and asked him his views of Freemasonry; he looked upwards and exclaimed, I would to God that I was worthy to be a Freemason. *To the 26th Interrogatory*, witness answers, I suppose they do. I never heard such a discussion before or after closing a Lodge. *To the 17th Interrogatory*, witness answers, No sir—I never heard that they should be differently understood, but that they were taken literally.

The three first Degrees are called Blue Degrees; the four next are called Red Degrees; or Blue Masons and Red Masons. Blue Masons I suppose would have a blue flag; Red Masons, or Royal Arch Masons, a red flag.

Feb. 6. The Committee met, and heard documentary evidence, but no witness was examined. Mr. Kingman was examined Feb. 4.

Ambrose Kingman testifies, I have been connected with a Lodge of Masons; I took an oath at initiation, and know of no other way to make a Mason; was proposed in 1817 or 1818; have taken three degrees. The Master says, what makes you a Mason? my reply was, my obligation, and this I think makes a Mason. I heard the Entered Apprentice's oath read to Mr. Warren, and I think it was as I took it. Mr. Warren's verbal alteration I think different from what I took. I attended the Lodges about four years, wishing to get the benefit that was promised me. I have frequently inquired of Masons about the penalties, but it was always evaded. The obligations have penalties of death. Morgan paid the debt. Then there was not a secret in my power to reveal—he had done it. I went to the Masons to inquire, supposing Morgan was an impostor, but I was soon satisfied that Morgan was murdered by Masons. I was invited by my Masonic brethren of Reading, to attend a meeting of the Lodge, as they said the Agent was to be present. I received the Check degree of a Mason, but not in a Lodge. The pass-word in this degree was *Los*, and I received the sign. At initiation I was assured that the oath would not interfere with my religion or politics. I gave a pledge of my word, (before taking the first oath,) to ob-

serve the rules and regulations, and a pledge of money, 25 cents. The Fellow Craft's oath I have heard read from Bernard's Light, and it is correct, unless it be some small words. Was assured it would not interfere with my religion or politics, as in the preceding degree. When introduced, I put myself under my leader, and met a sharp instrument, and was told as that was a torture to the flesh, so should the recollection of it be to the conscience, if I ever revealed what was about to be communicated to me. When I took the oath I was kneeling on my naked left knee, with the Bible, square and compass between my hands. I told them afterward that the oath I thought rather terrific. I never heard the oaths ridiculed, but they were always treated as a serious matter. I knew nothing of the oath before taking it. I had never been able to learn any thing about it faster than I took it. I recollect the Master Mason's obligation as read to Mr. Warren; it was "*murder and treason only excepted.*" and "*they left at my own election.*" I was made to swear not to give the Grand Hailing Sign of distress, except I am in real distress, or for the benefit of the Craft when at work, &c. as it is in Bernard's Light. I do not recollect about going on a Master Mason's errand. If I had received the Grand Hailing Sign of distress, and been called upon to do an unlawful act, I do not know how I should have acted. I never heard it qualified. The by-laws are made annually. Penalties are to be inflicted for the violation of the obligations or revealing the secrets. I feared death in case of revealing. I have heard Masons justify the murder of Morgan. I replied thereto, then I am not a Mason. A Mason then replied, recollect your obligation. The obligation was divided into parts or points, which were preceded by "*I furthermore promise and swear.*" I never heard the word affirm used in a Lodge.

Feb. 11. Committee all present.

William F. Ingalls, of Lynn, Massachusetts, being sworn, says: I was initiated in Adelphi Lodge, No. 91, New York, about December 1816; have forgotten the exact time, and have destroyed my diploma. I have taken seven degrees, from the Entered Apprentice to the Royal Arch, inclusive. Was made a Freemason by promising ever to conceal and never to reveal. An oath was administered in each degree. I never knew any way to make a Freemason but by taking an oath. I have known a great many Masons. Before initiation, I was required to give a verbal pledge to submit to the rites and ceremonies of Freemasonry, as all the brethren had before me. I considered myself bound to conform to the rites and ceremonies, without knowing (before knowing) what they were.

To 5th Interrogatory, witness says—the Master assured me that it would not interfere with my religion or the duty I owed my country. I have heard it as it is in Webb's Monitor, page 30. *To the 6th Interrogatory*, answers, No sir, I had not the least knowledge of any part of it.

On taking the second oath, the Master assured me that the oath would not interfere with my religion or politics. I am sure as to the three first degrees,

but as to the others have forgotten. Have read Allyn's Ritual, and I received the Entered Apprentice's obligation almost verbatim as in Allyn's Ritual. Is almost word for word. B. F. Hallett read from Allyn's Ritual, page 29, Entered Apprentice's obligation. Witness says, I dont know any variation from that I took in New York. Have heard it used in Mount Carmel Lodge in Lynn, where a few words are curtailed. I received the Fellow Crafts oath in the same Lodge as the Entered Apprentice; have read it frequently in Allyn's Ritual, and do not know of a single variation. Have heard it administered in Lynn, in Mount Carmel Lodge, and varied but little from the New York form; some part of the ceremonies varied a good deal. Secrets are the same in Mount Carmel Lodge as in New York. Some difference in the ceremonies. In some Lodges in New York, in proposing the candidate, they use a great many strange gestures, and make strange noises, to alarm the candidate, and impress him with the idea that it is something great and awful. The Master of Ceremonies has a large cloak, with hideous figures upon it. The preparation room is painted black, with a coffin upon a table, in it, covered with a pall, with a skull bone on the coffin. I made no remark, and was not told by the Master what it was for; was left to draw my own inference. They had nothing of the kind in Mount Carmel Lodge. That Lodge had a board in the form of a coffin-lid, upon wheels, used when they knocked down the candidate, representing the murder of Hiram Abiff.

I took the Master Mason's oath in the New York Lodge. I think there is an omission in Allyn's Ritual. B. F. Hallett reads the Master Mason's obligation, as furnished by the Rev. Charles J. Warren. Witness says it is the same that he took, with one or two words variation. He does not recollect *Madman* in the oath. The Grand Hailing Sign of distress was given to me at that time. It formed a part of the oath as given in Allyn's Ritual. I distinctly recollect I was sworn to obey the sign. I do not recollect about going on the Master Mason's errand. Witness gives the Grand Hailing Sign of distress by raising the arms. In the night time it is—*O Lord my God, is there no help for the widow's son?* I was required to keep all the secrets of a brother, except murder and treason, and these left at my own election. It was, as I understood it, that I might disclose it or not. Was assured by the Master that the sign was to be given in the day time and the words in the night, when they could not see the sign. I have heard the Master Mason's obligation at Lynn. I cannot point out any material difference from the oath as read to me. The clause touching the Grand Hailing Sign of distress, was the same in Lynn as in New York; the clause relating to keeping the secrets was the same in Lynn and in New York; "*left at my own discretion*," I have heard used, in one or two instances. After taking the oath, I saw the board in the shape of a coffin. It was held up before the candidate when they raised him from the grave. The candidate always kneels at the altar, and is blindfold, when taking the oath. I was informed that the raising the candidate was in representation of raising the Grand

Master Hiram, who was killed by ruffians; he is said to be rotten, and cannot be raised by the Entered Apprentice's grip or the Fellow Craft's, but they have to take the Lion's paw grip. The ceremony is the same as described in Allyn's Ritual. When they come to the grave, they dig, and come to him, (candidate); one says, can you discover the Master's word? one says the letter G is on his breast. They then consult, and agree to raise the body. This is gone through in all cases I ever saw. There is a blanket thrown over the candidate; they take it off when they raise him. They raise him on the five points of Fellowship, as foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear.

They do it to represent raising Hiram Abiff. The final blow, when the candidate is knocked down, is given by Jubelum, Master of the Lodge. A Master Mason can do it. Masons can know each other by the Lion's grip. I have given and received it; it can be given in shaking hands, and is a kind of universal language. I considered it a part of the secrets of Masonry, but no part of the obligation. B. F. Hallett reads from the Lecture in Webb's Monitor, page 72. Witness says it refers to Hiram Abiff, who, it is said, lost his life rather than reveal the secrets, (give the word,) and is intended to impress on the candidate the importance of keeping the secrets, and that he should sooner lose his life than reveal them.

The Past Master was the next degree that I took in New York. I took the four upper degrees in Eagle Chapter, New York. I have read the obligation in Allyn, but do not recollect it distinctly. I have some recollection of the Mark Master's obligation; the degree is considered important. B. F. Hallett reads the obligation from Allyn's Ritual, page 101. Witness says, *that* I believe is the same oath I took, as near as I can recollect it; have never heard it repeated in this State. I have seen no degrees conferred in this State beyond the Master Mason's. I took the Royal Arch oath in New York. I have not heard it administered since I took it. I recollect some of the ceremonies. I distinctly recollect the burning bush. I was told it was to represent the scene between Moses and the Almighty. The passage of scripture describing that scene was read. I was told, on approaching the bush, that the ground whereon I stood was holy, and to take off my shoes. I kicked off my slippers. When the candidate approaches the bush, a sudden blaze is made—a phosphoric preparation—the bandage is removed from his eyes, and a voice is heard. I have scarcely been in a Chapter, but once since I left New York. "*I am that I am*," is the pass-word at the first veil. A rod was cast upon the floor; a man put his hand in his bosom; water was poured out. Passages of scripture were read to the candidate, describing these miracles.

To 11th Interrogatory, witness answers—No. About one year after I was made an Entered Apprentice, I took the Royal Arch degree. I never discovered any material difference between the oaths in New York and here. (Massachusetts.)

To the 12*th Interrogatory*, witness answers—Yes.

To the 13*th Interrogatory*, witness says, I dont recollect ever hearing any explanation of the oaths: each was left to put his own construction.

To the 14*th Interrogatory*, witness answers—It was.

To the 15*th Interrogatory*, witness says, I always understood that violating the obligation subjected to the penalties.

To the 16*th Interrogatory*, witness says, it was my impression at the time, but did not think I should ever knowingly assist in murdering any man. I did so consider it, that I would suffer death rather than reveal. I believe there are Masons now bad enough to inflict the penalty on me in some way. I felt some apprehension when I seceded.

To the 17*th Interrogatory*, witness answers—No, none; I always considered them both equally binding.

To the 18*th Interrogatory*, witness says—I did so.

To the 19*th Interrogatory*, witness says—They were. I have seen them, and read them, and heard them read; they contain some good moral maxims. I was connected with the Masonic Fraternity about nine years, and was acquainted with many of them; and believe many of them honestly believe they ought to suffer death for revealing. The Master's word was one of the secrets. It is *Mah-hah-bone;* death was the penalty for giving it contrary to the obligation.

To the 20*th Interrogatory*, witness answers—It did. In entering the Lodge in New York and here, I endeavored to ascertain at the door what degree the Lodge was open upon, and on entering I addressed the Master with the sign of the degree. In the Entered Apprentice's degree, with the due-guard. In Master's degree, gave this due-guard. The penalty of the Royal Arch Mason is to have the skull smote off. The oaths were given with a serious, grave air. In all cases the candidate is kneeling, with the Bible, square and compasses between his hands.

To the 21*st Interrogatory*, witness answers, I never did, I always considered the oath as much a secret as any part.

To the 22*d Interrogatory*, witness answers, I don't recollect exactly on that point, I never heard it stated in a Lodge or Chapter, never heard it discussed.

To the 23*d Interrogatory*, witness answers, I was solicited to become a Mason by a particular friend, at that time: have known a number of others solicited.

To the 24*th Interrogatory*, witness answers, I did not. I have so considered them, if applied literally as requiring the commission of unlawful acts. I was agitated when receiving them and did not fully comprehend them till they were administered to other candidates. I don't believe any one is composed (on receiving them.)

To the 25*th Interrogatory*, witness answers, the oath itself I considered most binding.

To the 26th Interrogatory, witness answers, I never did in working hours; it is strictly forbidden. Have heard various subjects discussed after the Lodge was closed. Closing is going from labor to refreshment. Sometimes is closed without the ceremonies and sometimes with.

To the 28th Interrogatory, witness answers, I don't know that I ever saw the Grand Hailing Sign of distress given, but have received other signs with applications for charity and for no other purpose.

To the 29th Interrogatory, witness answers, as far as I know they are. *To the 30th Interrogatory*, witness answers, I believe they are, I can't say for a certainty in other States, whether they extend beyond the Grand Lodge.

To the 31st Interrogatory, witness answers, they are.

To the 36th Interrogatory, witness answers, none to me. It has been a great damage to me in morals and my pecuniary interest. I have been connected with other charitable societies. Masonry has been a great damage to me, and I presume to many by way of refreshments. Every night at the meetings held once a month we had a supper and drink; such as rum, brandy, gin, cordials and wine; principally wine. The table was sumptuously furnished, as much so as at our best hotels. Frequently became very merry indeed. We usually retired from labor to refreshment about nine, where we spent two hours. Frequently got home after eleven o'clock, and this was the case with other Lodges. Refreshments to a very limited extent were used in the Lodge at Lynn, and latterly has been discontinued. The last night I was ever in a Lodge I received the Check degree which was instituted to prevent the book Masons from working into the Lodges; this was in the fall of 1827. I never knew where it was formed. It was understood by Masons that the secrets were disclosed by Morgan. I have been informed by Masons that they supposed Morgan was killed, but have not been so informed officially by the Master of the Lodge. Masons understood, as far as I know, that Morgan had suffered the penalty for revealing the secrets. They were not disposed to say much about the murder. This was in the fall of 1827, and it was distinctly intimated that he, Morgan, had been justly dealt with. The Entered Apprentice knows nothing of the Fellow Craft's degree or of the Master Mason's. Masons pretend that the sublimest part of Masonry is never arrived at; that there was something ahead. I have no knowledge of charities beyond where I was connected. I think $20 were once voted to a poor woman, and that after a committee had been appointed to investigate the case. I was Secretary of a Lodge and the receipts were about $400 per annum. What I was to receive in my progress was never disclosed. I have no recollection of any other charities in New York than the above named. The Lynn Lodge so far as I know have been rather more charitable. The proportion of charities to the other disbursements are very small. The principal expenditures were for refreshments in New York. Monthly we had suppers. I cannot answer as to the proportion in Lynn which the charities bear to their other expendi-

tures. In the Royal Arch Degree I was ordered to go and dig with the workmen about the rubbish of the old temple, where we found a cave of three divisions. I was let down into it by a rope and found three squares and was ordered to carry them to the Master; the High Priest; I returned, and at last found the ark containing a pot of manna, Aaron's rod that budded and blossomed and the book of Constitutions. When Aaron's rod was given to the High Priest he exclaimed *holiness to the Lord.* I was told as an inducement to join, that Masonry would be useful to me in business: this was the greatest inducement. I never knew but one degree besides what I took in the Lodge and Chapter, except the *Knights of the Round Table* which perhaps makes no part of Masonry; the ceremonies being principally drinking and singing. I always considered myself under obligations to give the preference to a Mason in business. When the Morgan affair took place, I felt conscientiously that my duty to the community required me to separate from the fraternity. When two candidates were presented for office, one of whom was a Mason and the other not a Mason, I always supposed that the Mason was to be preferred.

Josiah Curtis, of South Boston being sworn testifies as follows. I have taken three degrees, two in Morning Star Lodge, Stoughton, Mass. in 1813, and one in South Carolina in Colleton District, in 1816; do not recollect the name of the Lodge. An oath was administered in each degree. The oaths I have heard read here and there, was but a slight difference. I received the third oath, but do not recollect it so as to repeat it, but there was but a slight difference in the words. An oath was taken to keep the secrets. I have heard the Master Mason's Oath in this State, and there was no difference worth mentioning between it, and the one I took. The work, obligations and ceremonies were the same there (South Carolina) as here; I recollect no difference. The Master said before taking the Oath, that it was not to interfere with my religion or politics. I have been a little acquainted with Masonry here and in Maine. I was acquainted with the members of a Lodge in Maine in 1821 or 1822. The work, obligations and ceremonies were the same there as here. I knew an affair in the Lodge in Maine that was strange. I was waited on by a committee soon after I went to Maine and invited to become a member of the Lodge just formed. I gave them some encouragement that I would; agreed to visit them to become acquainted with them. One of the *officers* of the Lodge went to market at Portland. There had been intimations that he was concerned in counterfeit money. He passed a counterfeit bill, was taken before a magistrate and ordered to recognize for his appearance before the Supreme Court, and was committed to jail. Information of it came up and I was requested to meet the Lodge. This difficulty was mentioned; the Lodge appointed a committee to go to Portland to see what could be done. The committee, one of whom was the Master of the Lodge, a Justice of the Peace and I believe a justice of the Sessions, and uncle to the young man in jail, went

to Portland and obtained his liberty by giving bonds for $500, as the brethren told me, for his appearance at the Supreme Court, which, I think, was to sit in May then following. When the Court set he disappeared and was absent a year and a half or two years. The Court reduced the bonds to $250, as the Master of the Lodge told me, and told me that they were paid. When the Committee were appointed the brethren said, as a Mason I was bound to assist in extricating this man, and that the Lodge funds would be taken, if the bonds could be put low enough. I was informed by the Committee that enough of the Court were Masons to reduce the bonds. The Lodge members were generally men of influence. When it was proposed to take the Lodge funds to get this young man out of jail, I objected, and told them I must be excused from going further with them, as I thought it very wrong, on the ground that it would conflict with my Oath of Justice of Peace as I had just received a commission and taken the Oath of a Justice of Peace. They said they needed my assistance and expected it; I declined assisting. No person present objected to the measure but myself. My Justice's commission was received, I believe, wholly through Masonic assistance. I was told by them it would help me; I never sought it myself. After an absence of two years, the man who passed the counterfeit money returned home, and no notice whatever was taken of the transaction by the Lodge, although it was generally believed that he had passed it. He was not expelled the Lodge or dealt with in any way by that body; he became a common drunkard. I came from Maine about two years since, and have not been in a Lodge since the transaction above mentioned which I shall not forget. I did not at the time dare to mention it, nor till within two years. I considered that my oath bound me to keep secret the transaction. I have never made a public secession, but I do not consider my obligations binding.

When at the South, I opened a store about thirty miles from Charleston. In the evening a slave brought in a piece of fresh pork; I bought it, thinking no harm, as I boarded myself. Next morning I was informed that a prosecution was instituted against me for buying the pork, contrary to law, as the slave had no certificate from his master. Was informed it was punishable with a fine of one or two thousand dollars, and one year's imprisonment. I had been informed that they were generally Masons in the place. I introduced myself as a Fellow Craft Mason, to the owner of the slave, and was by him recognized as such. He said the Justice of the quorum who issued the process was a Mason, the Sheriff was a Mason, and that I need not give myself any uneasiness. About noon I was informed that it was settled; and I must give them credit for this. This transaction was before I was made a Master Mason. I went to Charleston, in South Carolina, in 1816 or 1817. I was in Dedham in 1826. About two years since the Masonic Declaration was made by men who I believed were ignorant of many circumstances. This led me to examine the subject more than I had done, and I thought I had realized most things said against the Institution, ex-

cept murder. My object in coming here is to hasten to a close the present excitement. From the time I joined the Fraternity I have been a professor of religion. I was told it was a religious institution; but I found it at war with religion, and different from what it had been represented. After I was initiated we had refreshments; they anticipated more in going from labor to refreshment than from other parts. I consider the Institutitution as anti-christian and anti-republican. My covenant duties require me to confess my fault. Masonry has been the ruin of many. The candidate is led to believe that by observing the By-laws, the requirement of which is good, he will be entitled to heaven. They seem to have neglected these. I find that the members generally, or a large proportion of them, are irreligious men, though there are many good men. The subject of religion has been introduced in the Lodges in this State, but not in working hours; it was after retiring from labor to refreshment, and they have become very angry. I have heard Masons say that they wanted nothing better to recommend them to heaven than Masonry. It was uniformly the custom to have abundance of refreshments. They had songs, some of which they would be ashamed to sing in other company, or even behind a barn or stable. The meetings were calculated to divert the mind from religion. I got at one time into very great darkness. I formerly felt bound to give the preference to a brother Mason for office and in business; and that is a lively principle with acting Masons in Maine; cannot say it has been so active in this State as Maine. I should think I have known many Masons who considered their Masonic superior to their other obligations. There is no difficulty between me and any of my brother Masons which lead me to these disclosures. I have less difficulty in getting along with them than with those not Masons, who undertake to uphold Masonry, of which they are ignorant, and will not inform themselves. Nothing but a conviction of my moral and religious obligations induced me to come here.

Feb. 13. Present all the Committee.

David Lee Child, Esq., of Boston, and Jacob Foster, of Charlestown, sworn.

David L. Child, testifies: I have been initiated into Freemasonry; dont recollect the name of the Lodge; it was in Cambridge-port, in 1817. I have taken three degrees at Cambridge-port, and four in this city. An oath was administered in each degree. I gave no pledge to conform to the usages, or I have no recollection of it. In the first degree I think I was informed that it (the oath) would not conflict with my religion or politics. Have no recollection of the pledge(to observe the ancient usages, &c.) as read from Webb's Monitor. Was made no further acquainted with the oath previous to taking it than I have stated. It would be impossible for me to give the obligations in any one degree as I received them; on being read to me I might recognize the general tenor of them as I have heard them repeated. B. F. Hallett reads the oath as furnished by Rev. Charles J. Warren in the

Entered Apprentice's degree, to which the witness says: That seems to me to be the same in substance with that I took in the first degree; I recollect nothing different affecting the sense; should not think it verbally the same. Have no doubt that the penalty is substantially the same. I have heard the obligations repeated, though not frequently. I have not been very attentive; have not carefully improved my Masonic privileges. I think there are some omissions, but cannot say certain.

Hallett reads the Fellow Crafts oath, as furnished by Rev. Charles J. Warren. Witness says, I confess I have a less distinct recollection of that than the other. The penal part is the same in substance. I think that may be nearly the same, though I cannot say positively, as it is several years since I have heard it.

I was told Masonry was a benevolent and useful Institution, by a friend, both as to Society and individuals. I understood the object was to give and receive charity in cases of distress; of this I have not had much experience, though I have seen Masonry in different parts of the world. It was used in Spain, in 1820, to effect a good revolution that was matured in the Lodges. I was there in 1823, when the Masons had the ascendancy. In general, so far as I observed, the usages and forms are very nearly the same there as here. I, however, had very little connection with them publicly; was able to make myself known as a Mason there, (in Spain,) from having been made a Mason here. Do not know of its conflicting with the revenue in Spain, or elsewhere. After the constitution was overthrown, Masonry was prohibited in Spain, and some of them were hung. I have known it here as a private benevolent Institution; but cannot say how economically the funds have been managed, or the distributions made. I have not heard religion or politics in the Lodge. I never demanded or gave any confidence in consequence of Masonry. I have known relief afforded by boards of benevolence, to persons in adversity, from revolutions. The oaths are the only bad things I have known in Masonry, and for years I have wished that they might be abolished. The best apology that I have heard offered for them, is, that nobody minds them. They are barbarous and sanguinary. I have supposed that Masonry was instituted as municipal towns were in Belgium and Holland, to afford mutual relief under, and against violence, want, sickness, or oppression. But now, when we have ample protection from law, and relief from public funds and charitable associations, I look upon Masonry as no more essential to the community, than I should upon voluntary associations formed at this time, in imitation of those ancient ones in Belgium, out of which Municipal Corporations principally grew Masonry. Masonry has distributed a great deal of money. I do not know the proportion that the amount of charity bears to the other expenditures; have not the means of knowing—have held no office in the Lodge. I have known $20 given at once; that I think is the largest sum. I have known from $5 to $20 given. Each Lodge has its By-laws, and

with these I am not acquainted. It seems to me, that there are causes in operation that will modify or destroy the Institution. I do not think the oaths are justifiable at this time. I have often heard the phrase *Ancient Land Marks*, by which I understand the ancient forms and ceremonies, and think it embraces the oaths. My own understanding is, that the forms and ceremonies by tradition have become binding. More charges than one were given. I have no doubt that the charge as read from Webb's Monitor, (page 72) was given. I think Masons pay a voluntary respect to these ancient forms, but don't think the penalties would be inflicted for sins of omission, but for sins of commission only. I think Masonry might be divested of its oaths, as you would divest a beggar of his rags. I know of no other way to make a Mason, at this time, but by administering an oath. Should suppose that the oath would be considered by an intelligent Mason, as constituting a small part of Masonry. I should say that no good citizen could observe and execute the oaths of Masonry. I have never heard many Masons explain fully their views as to the oaths. Have heard one or two Masons approve of the transaction of making way with a citizen of New York. I know that some Masons thought he was made way with; others ridicule the idea, and said he was still living in some retired part of the world, to effect the sale of his books. I do not think the Government requires the aid of Masonry. It might be dispensed with as well as the Howard Benevolent Society, and perhaps much better. I think it no more useful than other benevolent societies, except that it is more extensive. When I was initiated, there was wine, bread and cheese. I think I have known refreshments but three times in the City at Lodge meetings. I think Masonry unnecessary, as an article of Government. I think it originated with operative Masons, in the dark ages, for their personal defence, and mutual relief and protection; that it extended to other branches, and finally became speculative or theoretical. I suppose the transition was gradual, but not completely speculative till about 110 or 120 years since. I have known no mischief done, and know no more than has been printed. I recollect to have read the trials in New York, as published in the papers, and have no doubt that Justice was there baffled by the Institution; and I would have contributed my mite to have broken down those obstructions. I felt indignant at them. It is like the disappearance of citizens in Venice, who disappeared as if the earth had opened and closed over them. It is capable, in some hands, of being the means of mischief. I have no knowledge of any censure for crime of any kind in New York or Massachusetts, or of those who had literally interpreted their Masonic obligations. It appears to me that I have known one or two expelled the Lodge in Boston, for immoral or unmasonic conduct or for both. I have no doubt but many Masons approved of the New York transaction. I have heard no opinion expressed upon it in a Lodge. I have no doubt that Lodges would expel Masons from their Lodges, for disclosing. I have known no Mason expelled for revealing

secrets, but have no doubt he would be expelled for revealing, as promptly as for any other offence. I cannot state any thing distinctly as to the origin of Speculative Freemasonry. I think the transition from operative to speculative, was gradual. There is a disrobing in making a Mason, but does not extend to the removal of the under garment. The object of the Institution is to relieve in cases of unforeseen distress, such as may arise in war, in shipwreck, &c. &c., and this is probably the reason why none but sound and able-bodied men are to be admitted. I think the best definition I have seen of the Institution and its object, is that just given by the Counsel, Mr. H., viz: that it is on the principal of mutual assurance. They feel bound to look after the widows and orphans of deceased Masons. [Mass. Book of Constitutions, page 38.] When enemies meet on the field of battle, and one, who is wounded, asks a Mason to be spared, he should, by the laws of Masonry and religion, be saved; but should not think my oath, as a Mason, required me to assist an enemy of my country, who was a prisoner, to escape. I do not recollect that by the obligation, a Mason should have the preference; but no doubt that is the result, in practice, but perhaps not more than in religious, literary and scientific Associations. I should think, however, that additional strength is given, by the *oaths*, to those ties that bind the Association, over the ties in other Societies. There is an obligation *to extricate from difficulty, right or wrong*. It sounds to me like that I took in some one of the degrees; I have heard it repeated. [B. F. H. reads the clause in the Royal Arch Oath, to extricate from difficulty, right or wrong.] I have no doubt that occurs in one of the first seven degrees. There was an obligation to keep the secrets, in some of the degrees. B. F. H. reads from Master's Oath, furnished by Rev. Charles J. Warren, the clause—to keep the secrets of a Brother Master Mason,—witness says, *that is literally correct.* Does not recollect the form in the Royal Arch Mason's Oath, relating to secrets, murder and treason not excepted. Have always had great doubts whether it contained such a clause. [The clause is read to witness.] Witness says, I had doubts, and am not informed yet. I had seen it in the Antimasonic publications, and rather thought it was correctly published, but am uncertain how that stands. I declined signing the Masonic Declaration, on account of my doubts.

There was a clause relating to the Grand Hailing Sign of distress. That was enjoined as a very solemn part of duty, but don't recollect whether it was in the oath or lectures. B. F. H. reads from R. I Report, page 11, (the Grand Hailing Sign.) Witness says there was something in that form in some of the oaths. It was regarded and enjoined as one of the most solemn parts of duty, to fly to the relief of one making that sign. I think it was in the oath. B. F. H. reads, "I furthermore promise and swear that I will not speak evil of a brother Master Mason, before his face nor behind his back, but will apprise him of all approaching danger if in my power." Witness says—*that I recollect—have no doubt of it.* I recollect the penalty of smiting off the

skull, but know not whether I got it from Masonry or Anti-Masonry. I do now recollect the penalty by the sign on entering a Chapter: (drawing the hand across the forehead.) Touching the penalties, I have not the least doubt that death would ensue, in case of a literal performance of them. I believe that ignorant persons might, as Masons, commit murder, and think they were doing God's service. I think that some of the murderers of Morgan were not morally guilty; they had no malice, but believed they were bound by their obligations to do it as their duty. Some of them might have disguised real malice under the name of Masonic duty. It reminds me of a story, the scene of which is laid also in New York. There was a military post, where centinels were regularly posted, and from one of the posts the centinel every night regularly disappeared, so that it was considered sentence of death to be sent to that post, as not the least tidings were ever heard of all that had disappeared. But one soldier, bolder than his comrades, volunteered his services, with a determination to fire on any object that approached. In the night, he heard something on the move, and discovered a hog coming towards him. He went the whole, and killed him dead, and, on examination, found an Indian in a hog's skin. I have had the opinion that the leaders must have been moved by malice against Morgan, and that private spite assumed the garb of Masonic obligation, in order the better to accomplish its purposes. It was the Indian in a hog's skin. I know of no place where the government has not come in contact with Masonry. It was the case in Spain. The Carbonari have promises, I think, not oaths; it is a political society, and has no connection with Masonry. They wear badges, and I look upon it as the best society of the two—the most dignified and rational. The Freemasons have undoubtedly come in conflict with the governments in Europe. Have no doubt that all the revolutions since that of France, in 1793, have had some connexion with Masonry. I have no doubt that it was connected with the revolutions in Mexico, and think it probable with all the revolutions in South America. It is an organization that may have great power, for good or for evil, and I think it should be modified. I dont think it necessary as a medicine for the body politic. I think all associations for selfish purposes, are hostile to the public good. The good that Masonry has done, has been by charity. I think the *men* are better than the *materials* of Masonry.

I rejoiced at the spirit that was excited at the outrage in New York: until that event I thought Masonry had been good. I was absent from about the time of my initiation until 1826, and I think the time of my absence from this country was a flourishing period for Masonry. I have known foreigners admitted in Boston who did not understand the language, by means of an interpreter who interpreted the oaths to them. I have acted as interpreter several times, which more than any thing else has led me to attend. The Lodge members were respectable, intelligent men of business and public spirit. I had no taste for it myself. I have not seen Masonic Docu-

ments from foreign countries except private ; have seen no public ones. I have never heard of the Supreme Grand Council of France. [Hallett shows witness a document which he says he has no doubt is an original document signed by General Lafayette. That is his signature.

I think each Mason was left to his own intelligence and discretion as to the oath. I never heard any explanation of it. The oaths were *particularly considered the secrets*. The penalty is a punishment; a loss, pain or infliction of some kind that is to follow a breach of duty. All Mason's are considered worthy unless they are expelled, as I always understood.

To 36th Interrogatory, witness answers, I have derived no advantage except an association with pleasant business men, but none from it in useful knowledge. Excellent moral lessons are illustrated and enforced by the lectures, except when corrupted by ignorant workers. Some of these are in Webb's Monitor and a vast mass are traditionary. The tools and instruments are used allegorically for conveying moral instruction. I consider the lectures as models of simple and beautiful language, but as furnishing no instruction in science.

February 18. Present all the Committee.

Herman Atwill, sworn before: testifies that he took three degrees in Corinthian Lodge, Concord, Mass. in Dec. 1826. Took an oath at admission and I know of no other way to become a Mason. I gave an assurance when I was a candidate that I would conform to the usages and whatever should be required of me, before I went into the Lodge room. The Master told me before I took the Oath, that I was about to take an Oath, the principles of which would not interfere with my religion or politics, the nature of which would be explained to me afterwards, but it never was explained to me. I considered my pledge before I went into the Lodge room was to conform to whatever was required of me. I did not then know that I was to take an oath. I was stripped of all my clothing, and had on me articles belonging to the Lodge. A hood wink was over my eyes so that I could not see whether the room was dark or light; a rope was round my neck and I was led into the Lodge, then round it before taking the oath. I thought I was trifled with until I was placed at the altar, and heard the voice of the Master of the Lodge, who I knew would not trifle with me. I afterwards saw two persons admitted in the same way and with the same ceremonies. All my clothes were taken off except my shirt and that half off at initiation, I then put on a pair of drawers and one slipper. In this dress I was placed at the altar to take the oath with the rope round my neck. After I had taken the oath I was asked what I most desired? It was a puzzling question to me. The conductor told me to say *more light*. The bandage was then removed, the members stamping and clapping their hands. I was told what the light was; that it was the three officers of the Lodge, and there were three lights on three candle sticks. The tendency of the ceremonies were to operate on the nerves and fears of the candidate, and they produce great confusion of mind. On entering the Lodge I was surprized to meet a sharp

point of an instrument pressed against my breast. I remained blindfolded perhaps half an hour. The design seemed to be to confuse the faculties and judgment of the candidate. I recollect that I was so confounded that I could not make a right angle when I was called upon to do so. I was told that I embraced the Bible when my hands were placed on and under a book before me. As friends and gentlemen I had confidence in those who initiated me. Others I saw initiated who were strangers and were more agitated. One circumstance in particular tended to agitate me. In reciting the penalty of the Entered Apprentice's Oath the Master's mallet handle was drawn across the throat. Each point in the oath commenced, "*I furthermore promise and swear.*" The penalty in the Master's Oath is that there might not the least trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my Master Mason's Oath or obligation. I have a distinct recollection of the Grand Hailing Sign of Distress; it made a part of the oath. It was also enjoined upon us. Mr. Hallett reads the clause from Allyn's Ritual as to the Grand Hailing Sign: witness says, I think that was the general import.

The penalty of the Master's degree I perfectly recollect: it struck me as heathenish and barbarous. B. F. Hallett reads from Bernard's Light the penal part of the Master Mason's obligation, viz. "that there might not the least trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my Master Mason's Oath or Obligation." Witness says, I recollect hearing it administered to others in that form.

I never heard any explanation of the oath, though the Master said it would be explained. I was obliged to give my own construction to it. I have heard of the lectures at Lodge Meetings, and supposed I should learn something useful, but I learned nothing but the dialogue between the officers of the Lodge. These lectures to a certain extent rehearsed the oaths, but there was nothing to show that these were not to be taken literally. I heard nothing in the Lodge room to instruct any individual: these dialogues appeared to be beyond the comprehension of the members if you except the officers. There was nothing to instruct any man. The lectures in Bernard's Light are more perfect than those in the Lodge where I attended. The lectures agreed as far as they went. There was a ceremony at initiation representing the murder of Hiram Abiff. I was knocked down and raised from the dead. I received three degrees in one night and was considerably exhausted. I was asked if I would go through the three degrees, and I said, yes. This is unusual; it was in December, 1826. The next individual who joined took but one degree in one night and the rest afterwards. After receiving the oath, password and grip, I was led round the room several times, and brought up at different quarters by something striking across my throat. One said who comes there? who comes there? my conductor gave the password. I received a blow across my forehead and fell back-

wards on a board upon wheels, and my conductor whispered me to lie stiff and not be alarmed. I was wheeled off and covered up. Then there seemed to be confusion. Men were sent off to search for Hiram Abiff whom I represented, and I was found and raised by the Master of the Lodge. Several attempts were made in vain to raise me, until the Master used the Lion's grip which raised me. I was blinded all the time and was raised on the five points of fellowship. The rope was kept round my neck all the time in taking the three degrees. Was round two or three times in the last degree. The candidate is considered a poor blind candidate whom they pretend to protect. It occurred to me that the candidate was placed in that situation to be completely in their power. I knew not where my clothes were and could not have found them without assistance. When I was brought to light there was a transparency representing King Solomon's temple, a funeral procession and a bleeding heart, which last was the most prominent figure, the temple appearing to be rather in the back ground. Have not seen or heard of such a thing elsewhere. The funeral procession I supposed was meant to represent the funeral of Hiram Abiff.

To 11th Interrogatory, says—Yes. That was my impression. The only impression I received, was that a disclosure would be followed with death. There was an indefinable apprehension that death would be inflicted, but I knew not by whom; but supposed I should find an executioner among the Masons as I advanced. It did not occur to me that I might be placed in a situation requiring me to inflict the penalty, or whether it would be by others. There was no written or printed form of the oaths. They met at my room several times, and went over the obligations with me, that I might learn them and a part of the dialogue. The person who was my guide at initiation volunteered to instruct me. There was a sign in each degree indicative of the penalty of the degree; and it is made on entering and leaving the Lodge. In the Entered Apprentice's degree, it is intended to remind the candidate of cutting the throat, the penalty of his obligation. *To 13th Interrogatory*, witness answers, yes, as solemnly as in any civil oath. The gentleman who administered them to me was a respectable man and a member of the church in Concord, and Master of the Lodge; and there was no levity. After I was initiated he called on me the next day and inquired how I was pleased with the ceremonies. I replied rather coolly. He said I should become more interested as I advanced. I never heard any allusion to the oaths only in the services in the Lodge.

I understood the oaths to be the principal secrets in Masonry; the initiation and oath.

I think it was incorporated in the Master Mason's oath, to support the Constitution of the Grand Lodge.

I understood the object of Masonry was to give a preference in business to a brother Mason; other things being equal; but did not suppose then that it extended to politics. The benefit to a brother was to be at the expense of some

one, and this did not appear to be just. I conducted a paper, and supposed I should get more subscribers by becoming a Mason. I was told, before I joined, it would help me in my business. I have not known the oaths repeated periodically in the Lodge, and only when some one was initiated. The Lodge generally closed about ten o'clock. We had no refreshments; and the Master's boast was that he had reformed the Lodge in this. It had been represented as in a miserable drunken condition formerly, and to have been known by the name of the *black strap* Lodge. A present member of the Senate has told me he was a boy in the store over which the Lodge formerly held their meetings, and said he was obliged to sit up till one and two o'clock at night to furnish them with refreshments, and heard them sing songs. I know but one instance of an application for charity. That was a Spaniard who had been an officer in the army of the Constitutionalists in Spain; and came to this country, was sick, and applied to some of the Lodge members, who referred him to the Master, who gave him fifty cents. I have since heard that the Lodge have done something for the widow of their former Secretary, who is a very worthy woman. I never could ascertain what became of the funds. I paid quarterages. I had, and still have a bill against the Lodge for printing, but could never get any pay. I have understood that a portion was paid to the Grand Lodge annually. They used to retire from labor to refreshment; but had no refreshment. They sometimes went to the public house. I was disappointed and felt less interest than I expected. In June, 1827, I went to Billerica, to the Installment of Clinton Lodge, the only celebration I ever attended. I felt diffident about speaking of Masonry, and felt in honor bound to keep secret what had been disclosed. I was asked why I did not attend the Lodge? My reply was, I have other business of more importance. I paid on admission $25. The initiation fees were $18, and there were some other expenses. The first thing that led me to withdraw was the introduction of a new thing, a check to prevent impostors. A special meeting was called by the Visiting Master of the district, who made this known to us. I know of no way to withdraw from this as from other societies. I did not renounce, but I withdrew. I found the business of no interest or importance.

I recently came to the conclusion to disclose, because I became satisfied that Masonry was acting politically, and must be opposed politically. My first effort was to sustain Mr. Everett, after his speech at the Caucus in Charlestown, touching the cause of division of the National Republican party. I avowed my determination to publish the letters of Mr. Adams. I was immediately assailed with letters, and by a withdrawal of patronage. I met men in the Lodge when I attended, that I could not associate with elsewhere. One of the members was arrested on a charge of arson, and was in Gaol six months, but was not convicted. He was never censured by the Lodge, and is now a member, I believe. All are considered worthy brothers, until they are expelled. A Mason who had participated in the New

York outrage, would have been admitted, on application, to our Lodges There were By-laws, but dont know that I ever saw them, or heard them read. When I joined, I supposed it a religious and a moral Institution; i was so represented. I never knew the funds generally appropriated like the funds of other charitable Institutions. Think I should have heard of it had there been any general appropriation for charity. Passages of scripture were read when I was passing round the room at initiation. There was a chart hung up with symbols on it that were explained by the Master.

To the 20th Interrogatory, witness answers, I know of no good. I never should have availed myself of any Masonic sign whatever, and I question if Masons would generally notice them and furnish aid sooner than other people. I have found Masons no more liberal than other people. I placed my name to the *Declaration of the Masons*. It was brought to me by the same one that invited me to join. I had been suspected of being an Anti-Mason I put my name to the document, to keep off those who were sneering at me for being an Anti-Mason. A gentleman of my acquaintance, whom I respected, sent me an article that I published on the subject. The Master of the Lodge called on me, and disapproved of it; said it was calculated to injure the Clergy, and I was cautioned against publishing such articles in future.

Feb. 19, 1834. The foregoing witness, (Herman Atwill,) addressed to the Chairman of the Committee, the following, which the Committee directed should be inserted as a note in this place, and is in these words:—Boston, Feb. 19, 1834. Gentlemen: thinking it of some considerable consequence that you should be made acquainted with a fact, which I regret escaped my mind when before your Hon. Board, and which I had previously communicated to Mr. Hallett, I take the liberty of communicating it to you in this form. During the last summer, a Royal Arch Mason of good standing as a citizen of Concord, in a calm, dispassionate manner, approved of the execution of Morgan, as the just and merited punishment for violating a pledge that he deemed of sacred import; that it was a fair retribution; and he hoped that if ever he (the Royal Arch in question,) should do as I (witness) have done, he should suffer Morgan's fate. Respectfully yours.

Signed, HERMAN ATWILL.

Feb. 20. Present Messrs. Bailey, Whitney, and Williams, of the Committee.

Col. Pliny Merrick, of Worcester, was called and sworn, and in his hearing A. Bigelow, Jr. read from the Report of the Legislative Committee of Rhode Island, (p. 12) a deposition purporting to have been given by the witness, which he now says was sworn to by him, as the same imports, at the time it was given, and was written by himself; and he now says that its contents are true, substantially, according to the best of his recollection. The Test Oath from Bernard's Light, p. 56, was read, and witness says he

took that at the time he received the degree or check from Mr. Power, as mentioned in his deposition. That he met Dr. John Homans, who invited him to step into the Old State House, to the office of Mr. Power, and he received the check or pass at that time.

The deposition read to the witness, and attested by him before the Committee, is as follows:

Deposition of Pliny Merrick, Esq.

I, Pliny Merrick, of Worcester, in the State of Massachusetts, Counsellor at Law, do testify and say, that sometime in the course of the winter of 1820–21, as nearly as I can recollect, I was admitted a member of the Masonic Lodge held in the town of Taunton in the County of Bristol, as I understood by virtue of a charter from the Grand Lodge of the State of Massachusetts. That until my removal from Taunton, which was in the summer of 1824, I occasionally attended the meetings of the Lodge; and during some part of the time, frequently. I was admitted in the Lodge to the degrees of Entered Apprentice, Fellow Craft, and Master Mason. In the summer of 1824, as nearly as I can recollect, I was admitted to the degrees of Mark Master, Past Master, Most Excellent Master, and the degree of Royal Arch Mason, in Adoniram Chapter in Attleborough, in the County of Bristol, in this State; that I took the four last mentioned degrees in one afternoon and evening, and have not since, to my recollection, been in any Chapter in the County of Bristol. I removed to the town of Worcester, where I now reside, in the summer of 1824, and afterwards attended occasionally the meetings of the fraternity in this place. During my absence from town on one occasion, I was elected to the office of High Priest, which is the highest office in the Chapter. On being informed of my election to that place, which was wholly unexpected, I consented to accept, and Dr. Benj. Chapin, of Worcester, who had been the former High Priest, agreed to make me acquainted with all the forms, ceremonies, oaths and obligations of the several degrees of the Chapter, and I accordingly visited him several times and learnt the same from him, and committed the same to memory. I attended several meetings of the Chapter during the first part of the year, and discharged the duties of my office. Besides the communications made to me by Dr. Chapin, I have heard him repeat the oaths in the Chapter as its presiding officer. During the last half year while I was elected to office, I believe I was not once present at any meeting; and I have not been, I believe, in any meeting of the Masonic Fraternity since, except that I once went in for a few moments for the purpose of seeing a gentleman who I understood was there. On one occasion after my admission to the Chapter, I heard *Mr. Gleason*, who was introduced to me as the Grand Lecturer, employed by the Grand Lodge of the State, to teach the Lectures of Masonry, repeat the Royal Arch Mason's oath. These are all the opportunities which I have

had by attendance on Lodges and Chapters, of ascertaining what were its oaths or obligations. I was however once present at a meeting of the Grand Chapter of this State, in Boston, but I do not recollect that the oath of the degree was repeated.

The several obligations of the three first degrees of Freemasonry were formerly quite familiar to me, from having frequently heard them repeated in the Lodge meetings at Taunton. These obligations are faithfully given in a book called "*Light on Masonry*," by David Bernard. I do not mean to state that the exact expressions which I heard in Lodge meetings, are given, because the words used were not precisely the same on different occasions; but I mean to state, that the oaths as given in the book referred to, are *substantially* the same with those which I often heard administered to initiates by the presiding officer of the Lodge. I do not mean herein to specify all the variations which on the perusal of that book have occurred to me; but I state those which seem to me in any way material. I do not recollect to have heard in the Lodge any such part of the Master Mason's oath as the following, viz: "*I will go on a Master Mason's errand, whenever required, even should I have to go bare headed, if within the length of my cable-tow.*" "*If any part of this my solemn oath or obligation be omitted at this time, I will hold myself amenable thereto whenever informed.*" With these exceptions, I do not know of any variations between the oaths of these three degrees as I formerly heard them in the Lodges and as I find them in the book before referred to, which seem to me in any way essentially to affect the sense.

I do not distinctly recollect the oaths and obligations of the four degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, as they were administered to me, at my initiation at the Chapter in Attleborough. Owing to the great variety of the ceremonies through which I passed on that day, and the great number of the parts of the several oaths, it was impossible for me to retain a distinct recollection of the whole. Besides this, when the Royal Arch Degree was administered to me, I was very much overcome, both by the previous fatigue I had undergone, and the nature and character of the obligation; and becoming faint, was removed from the room, before its administration was finished. On my recovery, I returned to the Chapter, and passed through the remaining ceremonies; but I have no recollection that the remaining part of the oath was administered. Among the persons present on that occasion, I recollect Mr. John Baylies, of Taunton.

I believe that the oaths and obligations of the four degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, are given in the book before mentioned, substantially, as I learnt and heard them administered, as I have before mentioned. The words are not, in every particular, precisely the same in that book, as I recollected to have heard them in the Chapter; but I do not know of any variation, which materially affected the sense, in any other particular, than those which I shall mention hereafter.

I distinctly recollect, that the following expression was made use of in the Chapter, as a part of the Royal Arch oath, viz.: "I WILL ESPOUSE THE CAUSE OF A ROYAL ARCH COMPANION, WHEN IN ANY DIFFICULTY, SO FAR AS TO EXTRICATE HIM FROM THE SAME, IF IN MY POWER, WHETHER HE BE RIGHT OR WRONG." I never heard any explanation of that clause in the Chapter. On one occasion, when that part of the oath was repeated to a person, then passing through the ceremonies of initiation, he hesitated, and asked if it could be so. A Reverend companion standing by, replied, that it was, and advised him to go on, and it would be explained to him. He did go on, but I heard no explanation given.

I do not recollect to have ever heard the following words, or any similar thereto, introduced into any of the obligations of any of the degrees of Freemasonry, as they were administered, viz.: "*I will promote a companion Royal Arch Mason's political preferment, in preference to another of equal qualifications.*"

The following clause makes part of the obligation of a Royal Arch Mason, as I have heard it administered, viz.: "A COMPANION ROYAL ARCH MASON'S SECRETS, GIVEN ME IN CHARGE AS SUCH, AND I KNOWING THEM TO BE SUCH, SHALL REMAIN AS SECURE AND INVIOLABLE IN MY BREAST AS IN HIS OWN." To these words, I believe, are also added, "*murder and treason not excepted.*" With respect to these last words, I must say, that at this time, my recollection is not so perfect, as to enable me to speak with absolute certainty. Formerly, after I had left visiting the Chapter, I had no doubt on this point. But in conversations which I have, not unfrequently, since had with adhering members of the Masonic Institution, their frank admission of the accuracy of the disclosure of the Masonic obligations, as contained in the book I have referred to, on other points, and their earnest, and apparently sincere, denial of its accuracy on this point, have led me to doubt whether my recollection was perfect. I have taxed my memory to the utmost of my power, and I can now only say, that while I do not feel certain, I yet believe, that the words "MURDER AND TREASON NOT EXCEPTED," were used; but the belief is founded on a variety of considerations, distinct from a precise recollection of the fact. All those members of the Masonic Fraternity, who denied the use of the words last quoted, in the conversations to which I have alluded, stated, that the following words are used in their stead, viz.: "*murder and treason only excepted, and they left to my election.*"

The check degree, as it is sometimes called, and I believe, usually, I never heard repeated and explained but once, by any member of the Masonic Fraternity. Being in Boston, I accidentally met Dr. John Homans, now resident in that city, near the old Court House. He asked me to walk into the office of Mr. Power, the Grand Secretary of the Grand Lodge of Massachusetts. After some conversation, Mr. Power proposed to communicate and explain this degree or ceremony, to us, and accordingly did so. The explanation was the same which is given in the eighty-sixth

page of Bernard's Light on Masonry. I have, since it was communicated to me, heard it spoken of by members of the Institution, as a matter added to its ceremonies; but I have never since heard it repeated.

And further this deponent saith not.

PLINY MERRICK.

Worcester, ss. On the fifth day of December, in the year of our Lord one thousand eight hundred and thirty-one, the aforesaid deponent was examined, and cautioned, and sworn, agreeably to law, to the deposition aforesaid, by him subscribed, taken at the request of William Sprague, Junior, and to be used before a Committee of the Legislature of Rhode Island. The residence of the deponent in the State of Massachusetts, is the cause of taking this deposition.

ISAAC DAVIS, *Justice of the Peace.*

(D)

Affidavit of B. F. Hallett.

Benjamin F. Hallett, of Boston, in the County of Suffolk, Attorney at Law, being requested by a Joint Committee of the Legislature of Massachusetts, to whom were referred sundry Memorials for an investigation into Freemasonry, makes affidavit:

That in January last, 1834, he was employed in behalf of a large number of Memorialists for the repeal of Masonic charters of incorporation, as their Counsel, before the General Assembly of the State of Rhode Island, in which he was associated with George Turner and Pliny Merrick, Esquires.

That on motion of said Counsel, writs of *duces tecum* were granted by said General Assembly, for the production of the Records and papers of sundry Masonic Lodges, of the Grand Lodge, and of the Grand Chapter, which Records were placed in the hands of said Affiant and said George Turner, Esq., for inspection. That this Affiant did carefully examine the Treasurer's books, of Mount Vernon and St. John's Lodges, in Providence, of St. John's Lodge, in Newport, and of the Grand Lodge of Rhode Island, and partially examined the Treasurer's book, of the Grand Chapter of Rhode Island, and revised and compared said examinations with the said Turner. That the Abstract marked D, is a true and faithful transcript as taken from

said books, by this Affiant and said Turner, and referred to and used, before the said General Assembly, in the examination and arguments, for the said Memorialists, in relation to one of the allegations in their Memorial, viz.: that Masonic Lodges, Chapters, &c., "were not intended to be merely Charitable Institutions, because they reject, by their constitutions, the infirm, decrepid, and maimed, and admit none but sound, able-bodied men; and because a great proportion of their funds, instead of being applied to the relief of widows and orphans, is appropriated to personal decorations—Temples, Lodges, and festivals."

And this Affiant further says—that the specifications of charitable donations, as given in said Abstract, marked E, are taken from abstracts of the charities of Mount Vernon and St. John's Lodges, in Providence, as given by Barzillai Cranston, and William C. Barker, Committees of said Lodges, for that purpose, and officers of the same; in their examination before a Committee of the General Assembly of Rhode Isand, as published in the Report by that Committee, pages 99 and 106 of the Appendix; and that the receipts and expenditures are taken from an examination of the books of said Lodges, including sundry investments occasionally made in stock and funds. That this Affiant carefully examined the accounts of said Mount Vernon Lodge, from 1801 to 1813: That the only charitable donations, which he could discover were specified in said accounts, were as follows:

For 1802,	$6 00,	including one funeral.
1803,	4 00	
1804,	8 50	
1805,	10 80	
1806,	12 30	
1807,	22 00	
1808,	*none.*	
1809,	10 00	
1810,	10 00	
1811,	19 00	
1812,	30 00	
	$132 60	In eleven years.

And this Affiant further says, that the Records of the proceedings of the Grand Lodge of Rhode Island, as examined by himself and said Turner, contained the following, among other entries, which were used or referred to, in said investigation, before the General Assembly, viz.:

Extract from the Records of the Grand Lodge of Rhode Island.

"*August* 27, 1827. On motion made and seconded, Voted, that the sum

of *Twenty-five Dollars* be paid *Brother Wells, of Canondago*, for charitable purposes, and that the Grand Treasurer be authorized to pay the same to *the Committee appointed by the Grand Chapter.*"

Extract from the Treasurer's Book of the Grand Lodge of Rhode Island.

"Dr. 1827. *August* 28. To paid Brother Tingley, a donation for *Masonic purposes*, per vote on file, - - - - $25."

This Affiant further says, that said Tingley, here referred to, was Secretary, as he believes, of the Grand Chapter of Rhode Island;—that the above facts from the Records of the Grand Lodge, were not obtained by the Counsel for the Memorialists, until Thursday night, the 30th of January, 1834, great difficulty having been experienced in procuring the Records of the Grand Lodge from their Secretary, who refused to deliver them on a writ of *duces tecum*, until a writ of attachment was moved for, when he was advised by the Counsel for the Grand Lodge, to produce the books, which he did.

On Friday morning, Jan. 31, Mr. Turner moved the House for a writ of *duces tecum* to procure the Records of the Grand Chapter. The motion was resisted by the Counsel for the Masonic Corporations, and Mr. Turner was required to state the distinct object of the motion, which he did, by stating the facts discovered in the Records of the Grand Lodge, from which, in connexion with the Records of the Chapter, he expected to prove conclusively that the Masons of Rhode Island had assisted the Masons of Western New York, in 1827. Previous to making this statement, Mr. Turner said, that if compelled to make it, he believed the object of the motion would be defeated. The House then granted the motion, by a vote of 40 to 20. An officer was immediately despached with the summons. The House met on Friday evening, at which time Mr. Turner stated that the writ had failed, as he had anticipated it would, the officer having found that Mr. Tingley, the Secretary, had gone out of town. The Counsel for the Masonic Corporations, stated, that he had gone to his father's, in Attleborough, a distance of 12 miles, in Massachusetts. The importance of sending for him, to explain this matter, was suggested to the Counsel for the Masons, by members of the House, friendly to them particularly by Mr. Cranston, of Newport, himself a Mason; and also by Mr. Hazard, of Newport; but the Secretary or his Records were not produced, during the sitting of the Legislature, which adjourned the following day.

The Treasurer's book of the Grand Chapter of Rhode Island, was brought on the return of the writ to that officer, in which was found the following entry.

"1827. *July* 14. Cash paid S. Tingley, as per receipt, per vote of Grand Chapter, July 3d, $50."

No explanation of these several entries was made by the Counsel or othwise, on the part of the Respondents.

This Affiant subsequently addressed a letter to Hon. John C. Spencer, of Canandaigua, New York, the Special Counsel in the Morgan Trials, from whom he received the statement, that "Brother Wells" resided in Canandaigua, and was an ardent Mason. That it appears from his own testimony, in connexion with the Morgan Trials, that he was in company with those engaged in the abduction of Morgan, during the evening he was carried away. When Nicholas G. Cheesebro was indicted for his share in the Morgan conspiracy, he vacated the place he had previously held, of Master in the Lodge in Canandaigua, and *Wells* was appointed in his stead. In the fall of 1827, he was absent from Canandaigua, but where he went, I know not. He is a physician. He removed from *Massachusetts*, and has relatives residing there."

Nicholas G. Cheesebro, Master of the Canandaigua Lodge, was indicted for the Morgan conspiracy, in November, 1826, and pleaded guilty to the indictment, in January, 1827. Most of the indictments were found against the Morgan conspirators, in 1827; and in August, 1827, at the Ontario General Sessions, (held in Canandaigua, as is believed,) Holloway Howard, James Ganson, Harris Seymour, Henry Howard, Chauncy H. Coe, Hiram Hubbard, and James Lake, were severally tried on indictments for conspiracy in the abduction of Morgan. They were defended by able Counsel, and were all acquitted. These facts, this Affiant derives from the Report of Hon. John C. Spencer, Special Counsel in the Morgan Trials.

And this Affiant further says—that the paper marked F, contains a true copy of the Votes and Records of the several Masonic Bodies, therein referred to, which were copied by him, from the original Records of said Corporations—used in the aforesaid investigation, before the Legislature of Rhode Island, and which were referred to, or read, in said investigation.

And this Affiant further says—that the papers and documents, herewith presented, marked from No. 1 to 65, purporting to be the proceedings and records of the Supreme Council of Thrice Illustrious and Most Puisant Sovereign Grand Inspectors General of the 33d Degree, and other Masonic Bodies, were deposited with him, for such public use as he might think proper to make of them, by a person or persons, unknown to him—that he has no doubt of their authenticity, of which any one must be satisfied on inspection, from internal evidence and other evidence. That a portion of these documents were read in the examination before the Legislature of Rhode Island, and the translation of those, in French, marked No. 5 and

No. 12, verified by Mons. Bugard, an intelligent French Professor and Teacher of Languages, and a high Mason in France, to which he now ardently adheres. That the obligations in manuscript, (found among the documents of the said Supreme Council of Inspectors General, marked 1 and 3,) were read to the said Witness, and verified by him as substantially the oaths he took in France, in those degrees, except the word "Prince," for which he substituted "Chevalier." He particularly recognized the clause in the oath, marked 3. "Furthermore, I promise never to abandon a Masonic Prince (or Chevalier) in *any* misfortune or adversity, that may befall him, whether in general or single combat, sickness, imprisonment, or *even when condemned to death*, but to aid and assist him, with my counsel, my purse, my friends, and my sword."

And further this Affiant saith not.

BENJ. F. HALLETT.

March 3, 1834. Personally appeared before the Committee, the above named Benj. F. Hallett, and made oath that the contents of the above affidavit, are correct and true, according to the best of his knowledge and belief.

JOHN BAILEY, *Chairman.*

(E)

Abstract of the Receipts, Expenditures, and Charitable Donations by sundry Masonic Bodies in Rhode Island, incorporated by the General Assembly. Taken from the Books and Records of said Corporation, Jan. 1834.

Charities and Expenses of MOUNT VERNON LODGE *in Providence.*

1803,	Charity,	$13 25
1804,	"	13 00
1805,	"	15 75
1806,	"	28 36
1807,	"	38 36
1808,	"	15 12

1809,	Charity,	15 00

Same year sent ten dollars to Canton, for Sashes.

1810,	Charity,	28 50
1811,	"	48 06
1812,	"	34 25

This year ten dollars was paid brother Grillo, to help him ransom *six* brothers who were prisoners in Algiers!!

The result of these ten first years of the Lodge.

Expenditures amount to	$5,397 00
Charities "	279 71
Balance unexpended,	127 35

[The charities in the above estimate are taken from the statements of the Treasurer of said Lodge, under oath.]

The Charities of Mount Vernon Lodge *from* 1813 *to* 1830, *as given in by the Committee of that Lodge,*

Amount to	$1,451 13
From 1830 to 1834,	140 00
Total in 23 years,	$1,591 13
Expenses of the Lodge in those years,	$7,136 00
Leaving a balance on hand of	89 00
Take the whole existence of the Lodge, from 1799 to 1834,—35 years,—and the expenses and investments are	12,533 00
And the charities,	1,870 84

St. John's Lodge, No. 2, *Providence.*

Expenses, 1825 to 1834,—9 years,	$2,882 00
Charity, " " "	680 00
Take the whole existence of the Lodge, from 1807 to 1834, the expenses are	10,396 00
And the charities, as testified by a Committee of the Lodge,	1,835 00

Mount Vernon Lodge—*Fees and Charity compared.*

Years.	Fees.	Charity.	Expenses.
1823,	$254	$107 00	$435
1824,	82	56 75	817
1825,	242	97 00	563
1826,	130	182 50	468
1827,	82	100 00	466
1828,	24	97 00	220
	$814	$640 25	2,969

Making, for fees of initiation and making Masons,	$814 00
Charity,	640 25
Leaving	173 75
more of fees, than was paid in charity, and an expenditure of	2,969 00

St. John's Lodge, *Newport, Rhode Island.*

Year.	Fees.	Charity.	Receipts.
1825,	$190	00	
1826,	52	00	

Grand Lodge bill, $16 63.

1827,	24	00	$404

Board and wine of Messrs. Wilkinson & Carlisle, $12 50.
Lawyers fees, $270.

1828,	00	00	330

Of the receipts, $279 48 were for execution vs. B. W. Case.

1829,	00	00	193
1831,	00	00	135

$850 fees paid to two lawyers.
$30 paid Rev. Jacob Frieze, for committee.

1832, Fees for the initiation of W. Vanzent, by A. S. Robinson, $26. Charity, $36. Expenses of St. John's day, $26. Receipts, $146. Expenses for this year, $150.

1833, No fees. Charity, $7 00. Coach hire, $26 00. Tyler, $15 28. Receipts, $58 00. Expenses, $69 85.

1834, The whole debit is $37 66. Expended, $29 14. Balance $8 52.

In nine years this Lodge has received $1366; of which $292 was for making Masons. Charity, $47 00!! Lawyers, $420. Board, wine, and parade, $55 13.

Grand Lodge *of Rhode Island.*

From August, 1814, to 1833, there was received,	$3,700 00
Expended,	4,551 41
Paid for charity,	60 00

The Grand Lodge has paid $744 to two attornies; $100 towards removing the remains of a distinguished Mason; $86 for jewels and collars; $293 in 1832, for printing, including $159 to Mr. Frieze; $85 for anniversaries; and $25 to a Mason from Canandaigua, New York. in 1827, for Masonic purposes. It now has a balance of $11. 92 in the treasury.

Grand Chapter *of Rhode Island.*

From 1810 to 1833. Receipts, $1413. Charity, $30; and cash paid S. Tingley, July 14, as per receipt per vote of Grand Chapter, July 3d, $50.

St. John's Lodge, *in Boston.*

An examination of the records of this Lodge from December 11th, 1780, to November 27th 1798, (which records are in the possession of the Memorialists,) gives the following results.

Monies received for makings, membership, fees, and quarterages, in 18 years,	$1,926 91
Contra.	
Amount of items paid on the different Lodge nights, for refreshments, wines, liquors, &c.	984 93
For aprons, gloves, dues to Grand Lodge, printing, wax candles, &c. and for Tyler's fees,	971 48
For charity in 18 years,	35 00

Grand Royal Arch Chapter *of Massachusetts.*

Extracts from the records, printed by Companion E. G. House, No. 13, Merchants Hall, November 1824.

Most Excellent and Reverend Paul Dean, Grand High Priest.

Sept. 7th, 5824. Receipts for the year, as given in the Grand Treasurer's account,	$1398 94
Expenses of the Chapter,	1034 92
Balance on hand,	364 02

Voted, that the sum of fifty dollars be paid to the Grand Secretary for his services the past year.

Dec. 9th, 1832. A Committee report that they have presented a Pitcher, value of eighty dollars, to Companion *Jackson*, Past Grand Treasurer.

Sept. 7th, 1824. Voted, that the sum of SIXTY DOLLARS be appropriated by this Grand Chapter, for charitable purposes, the ensuing year.

Voted, that it is inexpedient to abolish *refreshments* at the quarterly communications.

Massachusetts Charitable Mechanics Association.

At the annual meeting of this Association, held at the Marlborough Hotel, 1833, a report from the Committee of Finance exhibited a very satisfactory view of the condition of the Institution.

The whole amount of the invested fund in bank stock, is $16,000. most of which bears a premium of from two to six per cent. This, together with cash on hand, and assessments due from members, constitutes an available fund of	$17,300 00
Appropriated during the year to the relief of indigent members, or the families of such as have deceased,	600 00
To the support of schools for apprentices,	250 00
For expenses of a course of scientific lectures,	500 00
Seven members have died during the year, to the family of each of which, $40 have been presented, agreeably to the constitution,	280 00

Sixty persons have been admitted to membership within the year. The Association now embraces 496 members.

(F)

Extracts from the Records of the Grand Lodge *of Rhode Island.*

February 26, 1827. Voted, that the Worshipful G. M., R. W. D. G. M., W. Samuel Jackson, W. Asa Bosworth, W. Moses Richardson, be a committee to take into consideration the propriety of adopting such regulations for the government of subordinate Lodges as may tend to the advancement of Masonry, which may be communicated by the G. Lodge, which shall be binding upon the subordinate Lodges until the next quarterly communication.

Whereas the W. G. Master has reported at this meeting that he received during last month a communication *from the G. Lodge of Massachusetts*, which he deputized the Grand Lecturer to communicate to the subordinate Lodges under this jurisdiction, accompanied by the Grand Lecturer's report of his doings thereon—Voted, that the proceedings of the Mt. W. Grand Master, be, and the same is hereby approved by this Grand Lodge, and that the said communications be adopted.

August 30th, 1830. Voted, that printed circulars, giving the names of all persons expelled from the Lodges in this state, that have recently been communicated to this Grand Lodge, be forwarded to each subordinate Lodge in this state, and to the different Grand Lodges in the United States, and that the Secretary attend to said duty.

June 13th, 1831. Voted, that the committee on the Address of the Grand Lodge, prepare, and have printed, a circular, to be forwarded with a copy of the Address, to all the Grand Lodges in the United States, inviting them to adopt a similar course to ours, in defence of the institution of Masonry.

February 27th, 1832. Voted, that M. W. Peter Grinnell, M. W. Joseph S. Cooke, and W. Barzillai Cranston, be a committee to draw up a statement of facts relative to the proceedings of the committee of this Grand Lodge before the legislative committee of this state, appointed to investigate the charges against Masonry, and that a copy of said statement, accompanied by a copy of this vote, and attested by the G. Secretary, be forwarded to each Grand Lodge in the United States, and to all the Lodges subordinate to this Grand Lodge.

May 28th, 1832. A communication from the Grand Lodge of the state of New York, approving of the address of this Grand Lodge to the people of this state, was read by the Grand Master. [Joseph S. Cooke.]

June 25th, 1832. A communication was received from the Grand Lodges of Connecticut, Maryland, New York, Vermont, N. Hampshire, Indiana, New Jersey, Missouri, Alabama, Louisiana, Pennsylvania, Ohio, Mississippi, Florida, and from Nova Scotia, in all which, where the receipt of the address of this G. Lodge to the people of this state, has been acknowledged, it has been noticed in terms of commendation.

A communication has been received from G. Strause, Secretary of Eureka Lodge, Boonsborough, Maryland, requesting information relative to the proceedings of the Committee of this Grand Lodge, before the Legislative Committee, to investigate charges against Masonry, which is herewith submitted to this G. Lodge for consideration. Also a communication from the Deputy Grand Master of the State of New York, on the subject of the address above mentioned.

Signed, JOSEPH S. COOKE, WM. C. BARKER, S. A. ROBINSON, } *Committee of Correspondence.*

August 27th, 1832. The committee of correspondence were directed to answer the communication from Eureka Lodge, Maryland, as soon as convenient.

February 25th, 1833. A communication was received from Mount Vernon Lodge, on the law of the state respecting extrajudicial oaths. Voted, that P. Grinnell, Joseph S. Cooke, S. Knight, James Salisbury, and Barzillai Cranston, be a committee to take the *law* into consideration, and be authorized to obtain legal advice, and report next meeting.

March 11th, 1833. The above committee report in part, and continued. [No report given.]

May 27, 1833. The committee's report was read and received, and the *correspondence referred to* in said report. Voted, to approve the proceedings and continue the committee, and that the committee are hereby instructed to report a plan of alteration of the Masonic obligations, which shall conform to the law of the state on the subject of extrajudicial oaths.

June 24th, 1833. The committee reported on the subject of obligations—postponed, and taken up in the afternoon—the report was read, and also the proposed alterations discussed, and postponed until August.

August 26th, 1833. The subject was again taken up, the correspondence with *other Grand Lodges was read*, and after discussion indefinitely postponed; then *Brother Atwell* moved to recede from that vote, with the view of presenting a definite resolution on the subject; after discussion, carried unanimously, and the following resolution passed. with one dissenting vote.

"Upon the report of the committee on the subject of the Masonic obligations, it is voted and resolved, that it is inexpedient for this Grand Lodge to make any alterations in the *ancient landmarks of the order.*"

Extracts from the Records of Mount Vernon Lodge.

May 8th, 1827. A communication was received from the Grand Lodge, and read.

Voted, that so much of our By-laws as are contrary to the instructions contained in the communication received from the Grand Lodge, be considered void for the present.

November 1st, 1827. Voted, that the three first officers represent to the Grand Lodge at the next meeting, the inconvenience and interruption of business of this Lodge, caused by the regulations of the Grand Lodge, and to use their exertions to have the same altered as the M. W. G. Lodge may think proper.

July 9th, 1831. A communication from the Grand Lodge was received, that they had commenced the defence of the Institution, and that a united effort was desirable, and inquiring what this Lodge will subscribe. Voted, to approve the address of the Grand Lodge to the people, and that the Treasurer pay over to the Treasurer of the G. Lodge, forty dollars from the funds.

May 24th, 1832. Voted, that in case the subject of returning civil and Masonic charters be brought before the next G. Lodge, the representatives of this Lodge be directed to oppose any such resolution.

Extracts from the Records of St. John's Lodge, *Providence.*

September 13th, 1826. George Fisher, of Wells Lodge, Rochester N. Y,. Monroe Co., present, as a visiting brother.

June 2d, 1830. Voted that a committee be appointed to examine into and inquire into the conduct of all seceding Masons, and report at the next meeting; Samuel Young, S. W. Wheeler, Asa Bosworth, M. Richardson, and W. M. Trescott, were appointed on that committee. John Prentice, Anson Potter, seceders, were expelled the same night; no notice given.

July 28, 1830. Samuel Young reported that he had had a long consultation with John F. Greene, and that Mr. Greene had informed him he was a seceder and disapproved of Masonry. Mr. Young proposed he should be expelled.

Mr. Young also reported that he had had a conversation with Arthur M. Potter. Mr. Potter professed still to be attached to Masonry.

An alteration was proposed in the by-laws so as to provide for expelling members at special meetings.

September 29th, 1830. John F. Greene was unanimously expelled as a seceder from Masonry.

On motion of S. W. Wheeler, M. W. W. C. Barker, and S. W. Wheeler, were appointed a committee to confer with a committee from Mount Vernon Lodge, to devise some means to stimulate our brethren to attend more regular at our meetings.

January 26, 1830. A committee was appointed to ascertain the amount of charitable donations from this Lodge.

July 5th, 1831. Voted, to pay the Treasurer of the Grand Lodge fifty dollars, toward defraying the expense that has accrued, or may accrue, in defending Masonry.

Voted, that it be considered very disreputable for any individual member of this Lodge to express a wish, or speak in any way favorable of giving up our rights or charter.

July 20th, 1831. The above proceedings were read and approved, with one dissenting voice.

Brother C. Burr resigned his jewel as Senior Warden, and retired.

September 21, 1831. Wm. Trescott reported that R. M. Cornell had seceded from Masonry. A committee of three were appointed to see if R. M. Cornell, A. M. Potter, and H. Tatem, or others, had seceded from Masonry. Barker, Trescott, and Clements, the committee.

December 27, 1831. The committee reported that R. M. Cornell had seceded, and wished no longer to be considered a member, whereupon it was voted that he be *expelled*, he having seceded from Masonry.

A committee was appointed to procure signatures to the Declaration.

From the Treasurer's Books of St. John's Lodge, *Providence.*

October 27, 1818. For removing the remains of a deceased Mason of great eminence, from Ohio, St. John's Lodge contributed seventy-five dollars,

Grand Lodge, one hundred dollars in part, and other Lodges considerable sums.

November 15, 1829. St. John's Lodge Master's order for relief of the widow of that distinguished Mason, is four dollars. [The only sum found on any of the books of the Lodges, except $15 on the Treasurer's book of the Grand Chapter.]

Article 16th of the by-laws of St. John's Lodge, requires that the brethren shall have a reference of disputes to Masons, and if they refuse to abide the decision, and go to law, or shall, in the first instance, absolutely refuse to apply, (for a reference,) they shall suffer the penalty of expulsion.

Extract from the first charge in St. John's Records, No. 1, Providence:

Religious disputes are never suffered in Lodges; for, as Masons, we only pursue the universal religion, or the religion of nature. He [a Mason] is to pay a due deference to his superiors, and, to his inferiors, he is rather to receive honors with some reluctance, than to extort them.

(G)

In 1816, JOHN BROOKS, a Mason, and SAMUEL DEXTER, not a Mason were opposing cadidates for the office of Governor of Massachusetts. Mr. DEXTER had written a letter to Grand Master BARTLETT, in 1798, strongly condemning and ridiculing Freemasonry. Major BENJ. RUSSELL, was Editor of the Centinel, and also Grand Master of the Grand Lodge, and an ardent supporter of Mr. BROOKS and opponent of Mr. DEXTER. The following is an extract

[*From the Boston Centinel of March* 30, 1816.]

"TO THE MASONIC FRATERNITY.

Brethren:—It need not be repeated, that the internal regulations of your benevolent order, exclude all *discussions* of political dogmas. But every *Master* knows that his *public obligation* obligates him to discharge the duties, he owes to the State, with diligence and fidelity.

When two candidates, therefore, present themselves for his suffrage, he is not bound to inquire to what *party* the one or the other belongs; but whether he is "*a good man and true*," and faithful to the Constitution which he may be called upon to administer. And all other things being favorable, he

is bound by every *Masonic obligation*, to give his vote for the one who is a Free and Accepted Brother, in preference to one who is not.

Brother JOHN BROOKS shall receive the vote of } (Square & Compass.)
A MASTER MASON." }

The Square and Compass, known emblems of Masonry, were attached to the signature to this article.

In October, 1833, a trial was had in the Municipal Court of Boston, upon an indictment against E. Clough, for alleged Embracery, in handing to a juror a printed pamphlet, containing the above named letter of Mr. Dexter, and the address to Masons, from the Centinel. The following is extracted from the printed report of that trial, page 34.

"MAJOR BENJAMIN RUSSELL sworn.—Was Editor and Proprietor of the Boston Centinel, in 1816. Is shown the pamphlet handed to Mr. Clough, and asked if he recognizes the address "to the Masonic Fraternity." Ans. I never saw that paper before. A file of the Centinel for 1816, was shown him, and his attention called to the paper of March 30th, 1816. [On the first page of this paper, is a large ship, called the Massachusetts. Beside it, in double columns, is the federal nominations for the ensuing election in April, two days after. John Brooks for Governor, &c. Directly under the ticket, and as if composing an address to the people, to accompany it, appears very conspicuously, the address "to the Masonic Fraternity."] This was pointed out to the witness, who was asked if he knew it, and if it was the same as that printed in the pamphlet, with Mr. Dexter's letter. He identified it as the same, with the exception of one word, obligates instead of *compels*, in this sentence: "Every Master knows that his public obligation *obligates* him to discharge the duties he owes to the State." Witness says he knows that ship.

In answer to further questions, witness says, I did not write that. I unquestionably saw it. I recollect that it appeared. It was an electioneering article, written, I suppose, by my printer, who was a Master Mason. I was Grand Master then, I believe. Ques. Did you know of its being inserted? Ans. I presume I saw it at the time. Ques. Did you ever disclaim it, in any subsequent paper? Ans. No, sir. I presume it was written in retaliation of some other article. Witness could not recollect what article. Ques. Was it circulated generally, and approved? Ans. It was. I am proud of it. It is Bible doctrine, all other things being equal, to prefer a brother, and I am a little surprised that should have been brought against us. Considering the times, I think it was one of the fairest things that appeared. Ques. Was there an election pending, and was Samuel Dexter a candidate for Governor? The Court overruled the question, and objected to the inquiry that had been gone into. Witness—(coming down from the stand,) there was an election, and it was a glorious triumph, too. I remember it well.

Hallett—That address to the Masonic Fraternity helped, no doubt. Major Russell—I hope it did, and hope it will again."

In the year 1824, De Witt Clinton was a candidate for Governor of New York, in opposition to a candidate who was not a Mason. Mr. Clinton was, at that time, Grand Master of the Grand Lodge of New York, General Grand High Priest of the General Grand Chapter of the United States, General Grand Master of the General Grand Encampment of Knights Templars for the United States, Sovereign Grand Commander of the Most Puissant Sovereign Grand Consistory of the United States, and Honorary Sovereign Grand Commander of the Most Puissant Supreme Council for the United States, &c., &c. All these Masonic titles, from the highest to the lowest grade, were centred in Mr. Clinton, at, or about the same time. A paper, called the National Union, was established in New York, solely to aid his election as Governor. Of this paper, Samuel H. Jenks, of Nantucket, was the Editor. Mr. Clinton's election was accomplished by a very great majority. Mr. Jenks was *Deputy Grand Master* in Massachusetts, in 1825, and probably, at the same time he was Editor in New York, where he was temporarily residing. The following was published in that paper, edited by him.

[*From the New York (City) National Union, October* 30, 1824.]

"TO THE MASONIC FRATERNITY.

Brethren:—Your former Grand Master is now a candidate for the support of the "*free and accepted.*" De Witt Clinton, if there be any virtue in the cardinal principles of your faith, will receive your *undivided* suffrage for Governor. It is in periods of trial, like the present, that the *wisdom* of Freemasonry has been exercised, its *strength* tested, and its *beauty* displayed. Amidst the dark ages of past time, the great *lights* of our Order, though often obscured, have never been extinguished. Shall they now be eclipsed by the "*introduction of strangers among the workmen?*" Will you suffer the political edifice to be "*daubed with untempered mortar?*" No, surely! The *Architect* of your internal prosperity is before you. *Enter warmly into the cause* of your *Brother—pass* onward to the *ballot boxes*, with the *tokens* of your *zeal* and *fidelity*—and by *your united votes*, contribute to *raise* the State to that *exalted* rank to which she is so justly entitled.

THE WIDOW'S SON."

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